BUY AN Amcor PRODUCT WIN A DOUBLE PRIZE

PLEASURE TRIP AROUND THE WORLD*

FOR DETAILS APPLY TO "AMPA" AND AUTHORIZED DEALERS

Those buying Amcor products in the period July 1 — December 31, 1971 will take part in a giant lottery of fantastic prizes:

FIRST PRIZE — A round-the-world flight for two (incl. taxes, a foreign-currency allowance for two and an allowance for purchases)
SECOND PRIZE — A trip abroad (incl. travel taxes)
THIRD PRIZE — A trip abroad (incl. travel taxes)
FOURTH PRIZE — An Arden bedroom suite
FIFTH PRIZE — An Arden dining set
plus another five prizes.

WHAT PRODUCTS ENABLE YOU TO PARTICIPATE?

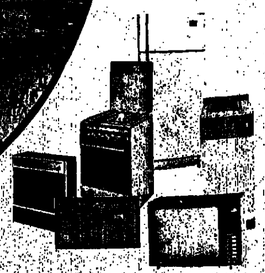
Home refrigerator (except the Amcor 5) • Washing Machine • Kitchen range • Air-conditioner • TV set • Home heater

HOW CAN YOU INCREASE YOUR CHANCES UP TO 36 TIMES BY BUYING MORE THAN ONE PRODUCT?

Each additional product you buy during the lottery campaign multiplies your chances to win. So you get:

For 2 products — 4 lottery tickets
3 products — 9 lottery tickets
4 products — 16 lottery tickets
5 products — 25 lottery tickets
6 products — 36 lottery tickets

* Prize intended for couples.



Amcor

THE JERUSALEM POST WEEK-END MAGAZINE

Three Israeli Air Force pilots watch a brace of Phantoms taking off from an I.A.F. base. A new book on the I.A.F., which celebrated Air Force Day with an aerial display yesterday, is reviewed on page 38, together with a book on Dassault and the Mirage. (Photo by Rubinger)

FRIDAY, JULY 16, 1971

هكذا من الأصل

LIFE BEGINS AT SIXTY

Time to take it slow and easy.
Leisure to enjoy your hobbies,
see places or just relax at home,
in peace, rest — and good health.
Self-employed
see to it that you are well provided
for when the time comes —
invest now in

YETER
KRANOT GMULIM B.M.

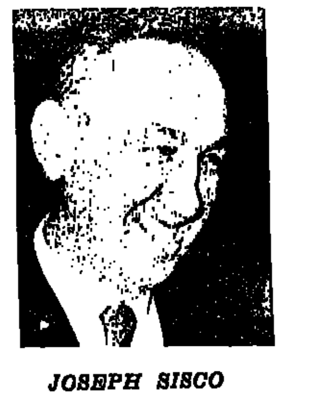
You will get your returns
at retirement time.
Then you will be able to decide,
according to your needs and
wishes, whether to get your
savings back (together with
tax-exempt interest and
linkage benefits) in a
lump sum or a monthly income for
the rest of your life.

Full particulars at all branches of

BANK HAPOALIM B.M.

NO NATO STATUS FOR ISRAEL IN WASHINGTON

Behind the Sisco visit



JOSEPH SISCO

BY ERWIN FRENKEL
POST Washington Correspondent

AS U.S. officials this week contemplated the prospects of another visit to Jerusalem by Mr. Joseph Sisco, they conceded that much had changed since his May visit with Secretary of State William Rogers; but they also insist much has remained the same.

This time Mr. Sisco would not argue, as had his chief last spring, that Israel must respond "positively" to Dr. Jarring's peace proposals — or at the very least drop the offensive phrase in its reply that it "will not withdraw to the pre-June 5, 1967 lines." For the U.N. mediator's mission remains in deep limbo. This time — after the Cairo-Moscow treaty — there would be no suggestion, stated or implicit, that Anwar Sadat was actively trying to wiggle out from under the Russian thumb and that the American-sponsored effort to reopen Suez was his perfect chance.

Modified too would be Mr. Sisco's freedom to avoid the issue of assuring Israel on the future supply of Phantom jets. If there were any doubts on that score, Mr. Dayan's broadcast last Saturday removed them.

Yet, as in May, the U.S. diplomat would contend that the only alternative for Sadat to diplomatic progress is war; and that Israel does not look far enough down this hard road. Moreover he would again cite evidence that Cairo's public stance differs from its private communications to the U.S., and that, suitably packaged, Sadat is still genuinely interested in a partial agreement. True, the U.S. could perhaps no longer titillate itself with the thought that it was deftly circumventing the Russians, but then this was in any case always a secondary matter. More important was the aim of achieving some kind of disengagement along the Canal, some real reduction in the prospects of renewed war, and increase in the prospects for peace. And, finally, it was a fact now in July, as it was in May, that both sides had an expressed disinterest in war. Certainly, say U.S. officials, it should not be beyond the ingenuity of Jerusalem and Cairo to find ways to act in terms of their best, rather than worst interests.

Inherent in this American reading of present circumstance is the belief that the Soviet-Egyptian pact has not fundamentally altered the politics of the Middle-East situation, and that Egypt, now with tacit Soviet consent, wants the U.S. to continue its diplomatic effort on behalf of an interim arrangement. Mr. Sisco is said to have told inquisitive Congressmen that the pact was not even a "bump in the diplomatic road."

U.S. officials argue that, if anything, the Moscow-Cairo treaty has served to dispel Soviet fears about this American effort, for the Russians are now confident of their hold on Sadat's Egypt. And while any agreement would need Soviet consent — and in a more explicit and binding manner than the case of the unfortunate missile standstill last year — Moscow is content, say these officials, to stay low for the present. It does not wish to appear as if it is playing Sadat's hand for him, since this could cause difficulty inside Egypt; nor does it want to scare off Jerusalem by lending the negotiations on an interim agreement a "Big Two" flavour.

Thus even as the road to Cairo leads more fixedly through Moscow in July than it did in May, there are also reasons for it to seem otherwise.

* * *

U.S. officials are reluctant to discuss the substance of issues at play in the present talks being conducted with Egypt and Israel. This is partly a matter of normal diplomatic reticence, based on the recognition — considered subversive by America's new crop of hysterical political moralists — that premature disclosure of positions can arrest the very process of bargaining which is diplomacy. But it also reflects U.S. sensitivity to the accusation, raised again by the recent "Bergus Memo" incident, that Washington was acting as more than a go-between, and was adopting an independent position on the issues which it would then attempt to push through.

State Department officials disavow such aim or tactic in the strongest terms. And one U.S. diplomat, recalling the Jarring proposals last January, which Israel considered precisely such an unwarranted adoption of position by a mediator, said this week, "once burned never again."

Yet these officials also contend that the U.S. must also be more than a post office. It must, in the absence of direct communication between Israel and Egypt, interpret for each the position of the other. It must indicate to each party where there is room for manoeuvre and where not. And, as itself an interested party, the U.S. must also strive to widen this room wherever possible. As a result, U.S. diplomacy walks a difficult tight-rope where its credibility with each party is always at stake. Yet, say U.S. officials, "What choice have we? Both sides have asked us to play this role because direct talks are not a possibility."

On the substance of the issues dividing the parties there has been little change since May, say these officials, although they admit that the joint Soviet-Egyptian communique of July 3 could represent a hardening of Cairo's position. That statement, issued in Moscow at the close of Egyptian Foreign Minister Mohammed Riad's visit, declared that reopening the Suez Canal should be in the context of "an agreement on the withdrawal of all Israeli troops to the lines held before June 5, 1967." It said further that there should be "fixed deadlines" for this withdrawal.

American officials hint that Sadat understands that an interim agreement is not possible on such terms, just as they say Israel recognizes that an interim settlement which is simply a new armistice agreement is not a real possibility.

In May, the U.S. was able to tell Cairo that Israel would agree to have Egypt clear and operate the Canal, permitting ships of all countries, including Israel, to use the waterway, on condition that no Egyptian or Russian troops should cross to the East Bank, that the cease-fire should be indefinitely extended, that Israel would in turn withdraw an unspecified distance to a new line and that this new line would not be considered a final line, but that negotiations under Jarring or in any other way should continue in order to arrive at a final boundary.

These Israeli principles were considered "constructive" by Mr. Rogers and Mr. Sisco at the time, and presumably when Mr. Sisco made his return visit to Cairo he expressed this view to Egyptian leaders. As principles, they continue to provide an outline of the agenda, not simply of the talks but also of the differences. Each point can be a sticking point.

The U.S. diplomatic effort, it is said, is not designed to challenge or bludgeon the parties on each point of difference, but rather to find ways in which the suspicions of the parties can be allayed without compromising their basic stance. Thus, for example, where Israel is not prepared to countenance the crossing of any Egyptian or Soviet troops, Sadat contends that he must be able to demonstrate Egyptian sovereignty over Sinai. The U.S. therefore forwarded the idea of Egyptian administrative and/or police units on the East Bank, and suitable evidence of Israeli withdrawal.

Outside the portals of the State Department there is much greater scepticism about the prospects of any agreement. And some wizened Washington observers contend the scepticism invests the State Department as well, but the diplomats, affected by Mr. Rogers' determination, can't let on.

Yet in and out of the State Department there also appears to be a consensus that in the absence of diplomatic progress, the months ahead could be grim. And it is this belief which prompts U.S. officials to dismiss Israel's argument that with the necessary patience, Egypt would prove more flexible.

Up until a few weeks ago, U.S. officials argued that if there were no interim agreement by the end of the year, Sadat would have to act militarily by that date. Today, they focus on the forthcoming sessions of the U.N. American diplomats hope that when the Foreign Ministers arrive in New York for these meetings in September, progress on an interim settlement can be "firmed up." If not, they foresee an all-out Arab campaign to embarrass the U.S. and isolate Israel by obtaining a new Security Council resolution. If the Arabs opt to achieve a new reading of Resolution 242, the basis of the Jarring mission, the U.S. would stand opposed. But the U.S. would not be able with consistency to oppose a resolution calling upon Israel to respond positively to Dr. Jarring's initiative of last January.

Once the U.N. fireworks were passed, the U.S. might again try to push the interim settlement idea, but with much slimmer hope. And then the stage might be set for the collapse of the cease-fire, they feel.

U.S. officials do not suggest that at this point the diplomatic focus would shift back to the Big Four or, more correctly, the Big Two. But that is what is foreseen by some Israeli observers here, with the choice being war or imposed settlement.

* * *

WHAT is not detectable, as U.S. officials in or out of the State Department scan these horizons, is any sign of a new and different interest in Israel's place in Western or American strategic thought. Such musings in Israel are frankly dismissed as "wishful thinking."

U.S. defence analysts believe that Europe's Nato members, especially those bordering the Mediterranean, should think more seriously than they appear to do about the Soviet danger in that region. They believe the French could well divert some attention from their nuclear capacity to their Mediterranean exposure, and the Italians, behind their mountains and other barriers to incursion from the East, could afford to amuse themselves less with air power and begin to concentrate on the more traditional Italian interest in sea power.

Whether or not such changes occur, no one here expects Western Europe to upgrade Israel's strategic place, for these countries are not prepared to take any step which would compromise their relations with the Arab world.

U.S. officials say the same holds true for Washington; though the problems are admittedly more complex. The Sixth Fleet is now "uncomfortable." The Russian naval force is formidable, and is supplemented by Egypt-based Soviet aircraft, which were not there before 1967 and which challenge the security of the American force. Also, the Sixth Fleet no longer enjoys the land access in the eastern Mediterranean of earlier years. But while some U.S. admirals are nervous, they do not make U.S. policy. And that policy is that the Middle East is not a front line of U.S. defences. As a result, it is political rather than military strategy which guides policy in the area. And, since the political costs for the U.S. in the Arab world from any new military arrangement with Israel would far outweigh the military advantages, it is not a practical possibility.

Even more important, say these analysts, is the effect any such change would have on bilateral U.S.-Soviet relations.

These analysts point out that any change in Israel's strategic place would first and foremost have to be reviewed in terms of its unsettling effect on this Big-Power "dialogue."

Both powers, it is said, tacitly, distinguish between those areas in which they are in direct confrontation or communication — such as nuclear weaponry, space technology, troop levels in Europe — and their competition in specific geographic areas. They aim to prevent changes in the latter areas from upsetting stability and mutual accommodation in the grave and ultimate areas of direct Big-Power confrontation. By the same token, they also seek to use their direct dialogue from permitting the area competition to get out of control.

The Middle East is such an area of geo-political "competition" rather than "confrontation." The U.S. aims to keep it that way, and, if anything, reduce its potential as an area of military confrontation. That potential arises from the possibility of direct Soviet military involvement against Israel. The U.S. response to this, these officials say, is not to raise the direct American military commitment, but rather to reach understanding with Moscow on the limits to which the Soviets could or would go.

U.S. officials, while acknowledging their suspicions of Soviet aims, believe, on the basis of their direct contacts, that the Soviets would not send their own forces across the Canal, but they would engage Israeli forces that crossed to its West Bank.

* * *

IT is in this way that the U.S. will continue to seek to contain the military dimension in the Middle East, while at the same time exerting its efforts to counter Soviet political gains by political means. And the pre-eminent condition for these efforts is the need for an Arab-Israeli political settlement. For in the absence of such a settlement, the U.S., these officials stress, has almost no room for manoeuvre in the Arab world, and its leverage on Israel is in fact, if not in theory, also sorely limited.

There is, of course, also the argument, these analysts concede, that Soviet pressure against Israel is more than a regional matter, that Moscow could be conspiring to use Israel as a demonstration of the weakness of contemporary America.

But this argument is relevant only to the ultimate question of what the U.S. would do in the event of direct Soviet military intervention against Israel and to the tactical issue of how U.S. policy should be designed to prevent this question from arising. It does not, say these officials, bear directly or necessarily on the issue of whether the U.S. should or would alter its views on Israel's place in U.S. or western defence planning.

As American officials think aloud on these questions, they constantly point to the mood of Pentagon-Paper America, and the also prevalent opinion which questions not merely American global commitments, but the very premises on which strategic thought is based. This opinion, these officials admit, is a danger to Israel and to the U.S. itself.

The ultimate irony — to which these officials never allude — is the central place which American Jews have played and continue to play in articulating and promoting precisely those opinions and that mood which harbour ultimate dangers for the Jewish State. Perhaps the time has come, as Israel considers the dialectic of Zion and Diaspora, that the nettles of this new conflict be grasped in new and more muscular fashion.

IN THIS ISSUE

FEATURES
3 — Washington and Jerusalem
4 — After Scheel's visit
5 — Parliamentary Report
6 — The young squatters
9 — The information image
10 — Guides and kickbacks
14 — Venice's ghetto
16 — An Israeli in India
ARTS and ENTERTAINMENT
19 — Theatre review
20 — TV, radio review
21 — Publishing music
22 — Asi Dayan produces
23 — Ephraim Kishon
24 — Rescuing a quarry
25 — Gallery Guide
26 — Cinemas
27 — Poster guide
28 — Puzzles, programmes
29 — What's On
BOOKS
31 — Y. Amihai's new novel
— Festschrift: Justice Cohn
— Pornography and Fascism
33 — Story of the Mirage
— Air Force "documentary"
33-34 — The American Indian
35 — "The Pagan Rabbi"
36 — Henry Roth in Israel
— The Rawidowicz tragedy
FAMILY and FASHIONS
38 — Girls dusk army service
39 — When an immigrant gets lost
40 — Life with Hannah
40 — Anne Frank and left-wing activists
42 — A Beduin marriage
43 — Food industry under fire
45 — Junior

هكذا من الأصل

GERMANS SEE TURN TO 'NORMAL' RELATIONS

Our correspondent in Bonn, BRIAN ARTHUR, reports on West German reactions to last week's visit to Israel of Foreign Minister Walter Scheel.

Two foreign ministers: the "Sueddeutsche Zeitung" described how Mr. Eban's approach made things easier for Mr. Scheel (see below). (photo by Rubinger)

HERMANN Schreiber, correspondent of West Germany's news magazine "Der Spiegel" who accompanied Bonn Foreign Minister Walter Scheel to Israel last week, put it bluntly:

"For the left-liberal coalition in Bonn, normalization of ties with Israel means the end of the 'special relationship' by which past West German governments secretly shipped arms to Israel or renounced attempts at rapprochement with the Arab World.

"For Bonn, normalization today means it can afford open conflicts of interest even with Israel, and the responsibility for the blood guilt of the past — neither denied nor diminished — need no longer limit West Germany's freedom of action in foreign affairs, at least not in principle."

No politician in Bonn has spoken so openly to date; even the opposition Christian Democrats, the party of former Chancellor Konrad Adenauer, skipped over the more fundamental shift in Bonn's Mideast policy, content to call it "one-sided" and in need of "quick revision."

Balanced policy

The CDU may become more vociferous in the weeks ahead. For most opposition politicians, like those of the ruling left-liberal coalition, had already departed from the Capital last week for parliament's summer recess.

The nation's lawmakers have not yet sat in caucus to consider the impact of Mr. Scheel's four-day trip to Israel, the first by a German Foreign Minister.

Meanwhile, there is little doubt that Socialist Chancellor Willy Brandt's government sees the Jerusalem talks by and large as confirmation of Bonn's emerging "balanced policy" in the Mideast as a whole.

Mr. Scheel himself this week repeated that "no Bonn government can lose sight" of the fate of 6,000,000 Jews under Hitler, nor of Bonn's political responsibility for Israel's interests.

Relations with Arabs

At the same time Mr. Scheel stated in an interview that Bonn has its own "balanced interests," meaning that West Germany wants to keep its friendly ties, marked by a "special character," with Israel, while resuming diplomatic relations with the Arab States (which severed them in 1965 when Bonn recognized Jerusalem).

He also made clear that Chancellor Brandt's historic *Ostpolitik* and the drive to improve relations with the east would continue, but would "in no way interfere with our freedom of action towards Israel."

The sum of remarks by Mr. Scheel and other government officials since his return home is that his talks in Jerusalem were judged as "positive" by both Scheel and Foreign Minister Abba Eban, that both sides are "better informed and have more understanding for each other's position."

Some disagreement

That there was also disagreement between Germans and Israelis was confirmed by one competent source who generally conceded the German delegation stressed the value of weaving Mideast peace guarantees into an international framework, while the Israeli side emphasized its ability to look after its own security interests.

This touched on one of the most sensitive nerves of the Jerusalem talks: the controversial European Common Market (EEC) "Working Paper" on a Mideast settlement and Bonn's support for that paper.

Israel regards the EEC's "working document" as pro-Arab and French-inspired. The so-called "Schumann Plan" is believed to call for all but total Israeli withdrawal from the occupied areas.

Yet it now looks as if the intensive discussions in Israel may have persuaded the Germans at least publicly to proclaim a subtle but all-important discrepancy between Bonn's position and that of France.

'English version'

Bonn Government Spokesman Conrad Ahlers said Monday that West Germany still adheres to the "English version" of the November, 1967 U.N. Security Council Resolution which calls for an Israeli military pullback from "occupied areas," in contrast to the French text, which speaks of all "the occupied areas."

Ahlers also disclosed that the European "Six," in their Mideast policy paper approved May 14, included the "possibility of certain border changes." He said the actual borders would be up to the direct participants, who would have to conclude a peace agreement.

The Germans have since notably stressed their earlier stand that a peace settlement must also guarantee Israel's right to exist in "secure and inviolable" borders, a goal which "can be achieved by negotiation."

In fact, informed German sources say Bonn's support of the EEC's package proposals is chiefly aimed at "promoting negotiations."

This doesn't mean the Germans have abandoned Europe's effort to "speak with one voice" on the Mideast and other international problems.

On the contrary, there is a sense of excitement here, intensified by Britain's successful entry negotiations, that Europe is gradually becoming a new force to reckon with in world politics.

Moreover, Bonn has publicly stated it will stick to the disputed Mideast document, and that it will be revamped and updated as required.

German sources also pointedly deny Mr. Scheel gave any commitment to Mr. Eban to take Israel's peace arguments into the EEC's councils, though the sources say these arguments will certainly "play a role in European opinion-making."

Thus, while Bonn seeks to establish its relations with Israel on the basis of mutual interest, Mr. Scheel's talks in Jerusalem have shown, as one official here put it, that both sides can clarify standpoints and remove misunderstanding, but that there cannot always be an "identity" of views.

Can 'afford conflicts'

For all his bluntness, and perhaps overstatement in detail, "Der Spiegel" correspondent Schreiber did not seem far off when he wrote that Bonn believes it can afford open conflicts of interest even with Israel.

And while the politicians went home to tend their rose gardens or their constituencies, most of the West German press seemed to have gotten the message.

For part of the press the change was for the worse. Press lord Axel Springer's pro-Israel, anti-Brandt "Die Welt" was scathing in its criticism of the German Foreign Minister, who, the paper said, would not have acted like a schoolboy in Israel if there was clarity in Bonn about important facts.

Not neutral

These facts were that West Germany could not shake off its co-responsibility for the Israeli nation's vital interests, nor could it ever take a completely neutral line.

"If there had been clarity about such basics, how could Bonn's diplomacy entertain the idea of seeking common European foreign policy, of all things in the Middle East conflict?" "Die Welt" asked.

"Die Welt" accused the Brandt-Scheel government of catering to France's pro-Arab stand and of bowing to Soviet dictates of good behaviour in view of Bonn's *Ostpolitik*.

Just the opposite view was expressed by the liberal "Sueddeutsche Zeitung," which revealed that support for Israel has declined in West Germany's public eye since the Six Day War.

"There are a few Israelis whose arrogance gets on the nerves of the best-meaning person," the "Sueddeutsche" wrote. "These Israelis appear haughty, moralizing and intolerant, and act as if half the world were obligated to them. Their enemies are at best useless highway robbers, at worst Eichmann types..."

The paper continued: "Mr. Scheel encountered just such arrogance. But he absolved his most difficult trip abroad with remarkable skill, flexibility, and persistence where it counts. His friendly counterpart, Abba Eban, whose nature is foreign to the arrogance described here, made Mr. Scheel's mission easier."

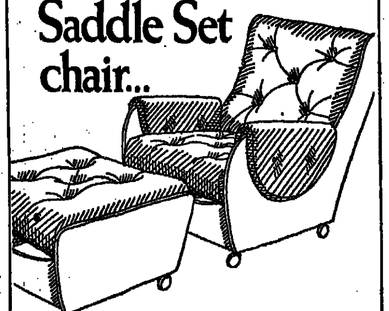
'Shortsightedness'

The left-liberal "Frankfurter Rundschau" said both sides had learned from Scheel's visit. Bonn now realized the EEC Mideast paper has less weight as a basis of common policy than originally assumed.

But Israeli "realism and self-confidence" were also paired with "shortsightedness." The paper said: "Arab military might, broken yesterday, has been replenished from Soviet arsenals. Europe's diplomatic possibilities, rejected so abruptly by Israel today, could be just what Jerusalem needs tomorrow" the "Rundschau" added.

The paper concluded: "These lessons and the fact that the German-Israeli relationship is so normal that both sides can talk reasonably together and draw these lessons, sum up the success of Mr. Scheel's visit in Israel."

Once you've seen the Saddle Set chair...



It's G-Plan, or nothing

You're looking at just part of the new G-Plan Saddle Set. The newest, most dramatic look in furniture. Sofas, easy chairs and foot stools. Come in and let us show it to you.

G PLAN

Sold exclusively by:
MAXWELLCO
34/36 Yitzhak Sadeh,
Tel Aviv: Tel. 37250/742832
Specialists in Furnishings — duty free

THE TANGLED ROADS

Parliamentary Report By Lea Ben Dor

THERE is a notable difference between Transport Minister Shimon Peres and almost any other minister who addresses the House on the affairs of his department, and that is that Mr. Peres not only does not cling nostalgically to a romanticised picture of the past but positively relishes change. He may have acquired this attitude as Deputy Defence Minister under Mr. Ben-Gurion in the days before the Sinai Campaign, when Zahal had to learn to make quick changes and regularly attempt the impossible.

When Mr. Peres speaks of the burden of too many cars on the roads and the need to provide attractive public transport in its place one is not surprised that he does not offer us pious wishes for safer driving or cleaner buses, but goes off into what seems at first hearing fantasies about monorail trains and roads reserved for high speed buses only.

He may well be right. Israel government, industry, tourism and the universities lead a split life that involves an undue amount of commuting between Jerusalem and Tel Aviv. The road has been greatly improved and some of the worst hazards cut out. The Ramle bypass alone, which was opened only a week or so ago, saves not only six or seven minutes in time, which might not be so important, it cuts out what was a good ten minutes of nerve-wracking stop-and-start driving through a busy town whose normal life was totally disrupted by the stream of heavy traffic that cut right through it.

A quick clean monorail would sound a dream by comparison, except that people use their cars between cities because they want them at the other end. The monorail will not work unless public transport in the cities is also improved. Private, competing bus lines do not work, because passengers will always take the first bus that comes along, and there is no certainty that government supervision would bring great improvements either. In any case there are two views in this matter. Jerusalem has been getting many fine new roads — too many, some think — that will make driving easier and quicker, and cause more people to use cars. In cities with hopeless permanent traffic jams such as New York or London most residents use cars only in the evening or at week-ends. Then the buses have a chance.

Ultimately, there has to be a balance of inconvenience. When a city becomes so congested that a car is slower to operate than a bus, car-owners will return to buses. Before that, they will have to be coerced. It must also be taken into consideration that a very high proportion of cars are bought with great difficulty, by young people who cannot afford them but want some way to get out of the city on Saturdays, to go to the beach or to campsites. Another insoluble problem. In fact, Mr. Peres has his work cut out.

The argument was taken up by, among others, Mr. Mordechai Ofer, a Member who belongs to the Alignment, but actually represents Egged and up to a point the transport cooperatives in general. Mr. Ofer has an unpretentious manner and might just this minute have parked his bus outside as far as appearances go, but in any faction meeting he is quite likely to offer the most conspicuously practical solutions to involved problems. His world is bus-cooperative angled, but sharply rational.

First of all, he says, we pressed on with industrial and housing development, particularly in the Dan area, without sufficient thought for the essential traffic underpinnings. Now the area is so choked up that nothing but a subway can save it, regardless of the very high costs involved. He says he has now come around to the view that Egged and Dan should merge because their separate routes and concessions are based on "historic" rather than practical considerations — rather as borders of new countries in this part of the world and in Africa are based on the kingdoms carved out by the French and British in their day.

As a bus man he was bound to speak of the fact that fares are low in Israel compared to the general price level, which is quite true and to protest against the six-seven per cent subsidy, which he says would be better applied to improving traffic conditions, which may also well be true, except that the cost of living index would go up, and to plead for some rational calculation of true fare costs, to include the extra expenditure caused by the general slowing down of traffic in the Dan area.

He also said that half a million persons use the Tel Aviv Central Bus Station every day and that it was in a shockingly dilapidated condition, but the new one now being built would be the biggest and most modern in the world.

Mr. Begin: In the world??

Mr. Ofer: I think so. I never saw a bigger one even in the U.S.

* * *

DR. Yosef Burg (N.R.P.) reported at some length on his ministry, spending a surprising amount of time on questions of ecology. With all due respect to everybody's good intentions, one gets the impression that soon ecology will be like the weather. Everybody will be talking about it, and nobody doing anything about it. Speaking of the question of local election procedures, Dr. Burg observed that these councils are the basis of all democratic procedures. Judged by this standard, our democracy is vulnerable.

We are by no means out of the wood yet in the matter of the direct election of mayors in order to give them a measure of freedom from pressure by local council members and "Kalanterism." This is the practice by which a member leaves his party on the council and adheres to some other party as a matter of coalition politics, and usually in exchange for at least a (paid) deputy mayorship.

Dr. Burg said some people seemed to fear that direct elections of mayors — which means that they cannot easily be deposed — would produce small-time dictators. This view was put forward during the debate by Mr. Abdul Aziz Zuabi (Alignment-Mapam) who prefaces his speeches by saying firmly he is speaking in the name of "the Arab sector," but in fact sees an Arab sector firmly integrated in a preferably left-wing Israel. He would like to see more duties and responsibilities for council members; his bugbear is the Arab village which does not ask for incorporation or elections because the *Mukhtar* and his family still rule it with an iron fist. He also said that when he visits Ramallah and its sister town of Bireh, on the West Bank, so clean and handsome, he is ashamed for the state of Nazareth, which is dirty and neglected-looking. One is bound to agree with him.

Mr. Zalman Shuval (State Party) says just the opposite, that conspiracies between the members on a council are a far greater threat than mayors with dictatorial tendencies. He argues persuasively that the business of city administration is not a political matter, but a question of drains, roads and schools, and, while mayors should of course be elected, capable people will only offer themselves as mayors if they can be reasonably sure of being left in peace to do the job.

* * *

RABBI Shlomo Lorincz (Aguda) in a quiet tone tried to fire a broadside at Dr. Burg, arguing that the National Religious Party has now in fact accepted the Bar Yehuda formula that anyone who declares in good faith that he is a Jew should be accepted as such. Ten years ago, Rabbi Lorincz said accusingly, the N.R.P. had left the government over it. And now? Mr. Shuval asked whether Rabbi Lorincz would stand by everything he said ten years ago.

Mr. Nissim Eliad (Ind. Liberals): He lives like 2,000 years ago.

Rabbi Lorincz: I do live according to the beliefs of the Jewish people 2,000 years ago, and I think that you should be proud to do the same.

Dr. Burg looked unhappy, but the accusation, for good or ill, is not justified. Up to a point, and under pressure by the Supreme Court, personal details are now registered as stated by immigrants and others, but only on the understanding that the fact that an identity card states that its owner is a Jew or even that he is married does not automatically mean that it is all in accordance with *halacha*, Jewish law. Mr. Lorincz began counting up all sorts of Mexican and other non-religious marriages that had been registered by the Ministry, quoting a string of names and creating an unpleasant feeling that his party runs a private intelligence service to ferret out and record individuals with problems regarding their formal status. The Ministry, upon being asked, he said, states it does not take note of these cases or "look for trouble."

One only wished it were really so and that the lapses into unorthodoxy were all safely buried in dusty files where no one can find them.

* * *

RABBI Menahem Porush came up with a plea for a law that would prevent the exploitation of the word "kotel," used for the Western Wall, for commercial purposes. The Registrar of Companies had said he could not forbid a film company to use this name, as there was no legal basis for such action. Justice Minister Y.S. Shapiro would agree to send the law to committee only if it was expanded to include the holy places of other communities, on the grounds that the Israel government is equally responsible for the welfare of all communities. In this particular case one might think the legislator could well wait until there is a complaint from the community involved, as not all peoples share equally in the Jewish tradition of not taking the Name in vain. With the Vatican becoming so vociferous in defence of Christian rights in Jerusalem perhaps the Israel legislator should leave any question of the protection of the names of Christian holy places for the time being. In any case, the Vatican has never raised any objections to the *Banco de Spirito Sanoto*, or Bank of the Holy Spirit, which is a surprise for Israelis visiting Rome, so why should we do so?

LOOK NORTH TO NAVEH...

North Tel Aviv is the direction where the trend-setters buy their apartments. And Naveh is the first name they turn to. Because Naveh stands for the most advanced concepts in living design in Israel — with real concern for family comfort inside and outside the home.

NAVEH AVIVIM

A wide range of 3- and 4-bedroom apartments, on all floors, including Penthouses. You can see what Naveh-style planning and finishing means at our "Model Apartment." Furniture exhibited is by MARS Ltd., 158 Rehov Herzl, Tel Aviv.

RAMAT NAVEH

Located opposite the Ramat Aviv Hotel. Away from the city's congestion, but close to its attractions. American style 2- and 3-bedroom apartments with walk-in closets. Wide airy spaces between buildings, and reserved parking. Shopping and sports centre planned.

North and Naveh. We think we've put you in the right direction. And remember, a Naveh apartment is a sound investment for life.

MODEL APARTMENT

located at Naveh Avivim, 42 Rehov Yehuda Hanassi, Tel Aviv.

Visiting Hours: Sunday through Thursday from 11 a.m. to 5 p.m. Friday from 10 a.m. to 3 p.m. Saturday from 9.30 a.m. to 1.30 p.m. Tel. 418953.

Write for our brochure

NAVEH PEC

58, Rehov Ariosoroff, Tel Aviv, Tel. 246122. Office hours: Sunday, Monday, Tuesday, Thursday, 8 a.m. to 1 p.m., 4 p.m. to 6.30 p.m. Wednesday, Friday, 8 a.m. to 1 p.m.

Demonstrators "occupy" Jaffa flats.

The young squatters

"Squatting" in vacant flats has become one of the latest headline-gaining phenomena of Israeli society. In Jerusalem and Ashdod, Haifa and Tel Aviv, young couples have been moving into empty flats in order to demonstrate their feelings of complete frustration with the high price of housing, the small size of mortgages, and their own poor housing conditions. POST Economic Reporter DAVID LENNON presents the first of a two-part report.

"OVER the past five years 12,500 young couples have benefited from Housing Ministry schemes," Housing Minister Sharef told a meeting of the Tel Aviv Chamber of Commerce a couple of months ago. What he didn't tell them was that an average of 20,000 young couples get married every year, which makes 100,000 over a period of five years. Simple arithmetic tells us that the Ministry helped only 12.5 per cent of the country's young couples. The question is: is this a reasonable percentage or not?

Occupying vacant flats is a crime, a disgrace, a fashion, say the authorities in response to the practice which has developed over the past couple of months. It's the only way to get any action, reply the young couples who have despaired of ever being able to buy a home and for whom monthly rents are impossibly high.

The problem is that housing is too expensive. The problem is that young couples don't have enough money. The problem is that land speculation is rife — and the Government is among the speculators. The problem is that building contractors make an exorbitant profit. The problem is that the Ministry of Housing is unaware of or indifferent to the needs of the young couples. The problem is that resources are needed for immigrant housing. The problem is costly bureaucracy. The problem is that demand exceeds supply. These are some of the statements which I have heard in the course of collecting information for this report, and they are all true to some extent.

The main problem is, of course, money, or rather the lack of it. If the young couples had more money then they wouldn't have a problem. Or if the Government had more money then 90 per cent mortgages could be made available as is the case in many countries abroad, and this would alleviate the problem. Or cheap, public housing could be built.

"Is it true that Australia is prepared to pay the passage of immigrants and to guarantee them housing and a job when they get there?" asked Shula, one of the activist members of the Jerusalem Young Couples Housing Association. More or less, I was forced to reply. "Well then, what am I wasting my time here for? I know that it is a disadvantage to be a sabra, born in Jerusalem, nobody is interested in us, all they care about are the immigrants or those who resort to violent demonstrations.

"I know couples who can't get married because they can't afford to buy a flat at current market prices. Even sadder, I know couples who are divorcing, mainly because of the tensions which their housing problem has caused. Others don't have children because they don't have room and can't afford a bigger place," Shula said desperately.

I thought to myself that the young couples whom I interviewed all spoke in the same despairing tones, while the Government officials whom I met all talked calmly, blandly and coolly about the problem.

Young Couples' Associations have been springing up like mushrooms. There is even a self-styled national association. All over the country groups of activists are getting together, collecting signatures of people wishing to be members. Some groups favour direct action: Break into a vacant flat, hang out a sign declaring their problem, usually plus a few choice pieces of demagoguery such as, "Golda, teach us Russian so that we can get flats at prices we can afford," "My father is not a millionaire and can't buy me a roof over my head," and such like. Others take a quiet approach, investigating, studying causes of the problem, trying to untangle its roots.

The Jerusalem association is one such body. Formed less than two months ago, today it encompasses about 1,000 young couples, who devoted their time and energy to studying the root causes of the high cost of housing, the lack of cheap, long-term mortgages, the role of the Housing Ministry in the current crisis, etc.

They as yet are not members of the national association. They are wary of the motives of its leaders, and anyway they feel that Jerusalem is a special problem. "Housing built by Shikun Ovdim (the Histadrut housing company) for young couples runs up to a maximum of IL44,000 for a flat in the rest of the country; here the company's

(Continued on next page)

Young demonstrators asking for flats at Ashdod.

(Photos by Israel Sun)

THE YOUNG SQUATTERS

(Continued from previous page)

prices start at IL67,000," declares Michal Shaked, the voluntary lawyer-organiser of the group.

The association includes couples from all strata of society, students, civil servants, policemen, workers in industry, etc. They pay contributions to finance the work of the elected committee, attend meetings, give their time to investigations and studies of various aspects of housing, answer questionnaires.

"The first factor in the whole problem is land," Michal Shaked explains. "Most of the land set aside for building is in the hands of the Israel Lands Administration but the development of the land is not being carried out at a rapid enough pace or on a large enough scale. Then big companies get land from the Administration for housing for young couples and speculate with it so that the eventual price of it to the purchaser is two or three times what they paid for it.

"Then it is also possible to reduce the cost of building. There is great waste of manpower and materials, costly time is lost through bureaucracy and thus building takes longer and costs more. There is no doubt that without changing the construction methods, housing could be 20 per cent cheaper if the work was done more efficiently. The big construction companies such as Shikun U'Pituah (the Government housing company) or Shikun Ovdim are quoting prices way above those which private contractors claim they could offer if they were given the job.

"The lion's share of Government credit for housing goes to immigrants. Some 65 per cent of the Housing Ministry budget goes for immigrant housing. The other 35 per cent is distributed among hospitals, schools, public buildings — and slum clearance, and flats for young couples. In fact, only 15 per cent of the Ministry budget goes to slum clearance and young couples' housing."

"The Government gave about IL50m. in cheap credit for housing, that is subsidized mortgages, in 1970-71," Miss Shaked continues. "From this, IL35m. went to immigrants — and for young couples IL2m. was allocated in the Tel Aviv region, the remainder of the money was left to the Treasury to distribute as it saw fit. This gives you a rough picture of the situation."

Other problems which the group mentioned were a lack of criteria in delineating who is entitled to housing; rampant favouritism in the distribution of both housing and loans; over-centralization at the Ministry, "Mr. Sharef decides on everything himself, from matters involving millions to tiny sums," interjected Baruch, the driving force behind the association.

(To be concluded next week)

850S 124S 125S
PRIMULA
New Immigrants!
Returning Residents!
Temporary Residents!
Diplomats!
FIAT
FIAT — THE LARGEST CAR MANUFACTURER IN EUROPE, OFFERS IN ISRAEL A BROAD RANGE OF MODELS FOR EVERY PURPOSE AND BUDGET.
EFFICIENT SERVICE THROUGHOUT THE COUNTRY.
For full particulars please apply to one of our agents:
Come to FIAT showrooms in all parts of the country: Tel Aviv, Mediterranean Car Agency Ltd., 30 Rehov Yitzhak Sadeh ● Jerusalem, Goldin, 7 Rehov Shlomzion Hamalka ● Haifa, Musmach, 146 Derech Yafo ● Beersheba, Shahan, 46 Rehov Hadassa ● Netanya, Darchei Hasharon, 44 Rehov Herzl ● Rehovot, Rapoport, 208 Rehov Herzl ● Bnei Brak, Nahalot Kiryat Ltd., 7 Rehov Jabotinsky ● Petah Tikva, Fiat Agency, 31 Rehov Pinsker ● Nahariya, Winskovits petrol station, Ga'aton ● Ashkelon, Ashkelon Auto Ltd., near the Municipality.
GENERAL AGENTS FOR ISRAEL:
MEDITERRANEAN CAR AGENCY LTD.,
30 Rehov Itzhak Sadeh, TEL AVIV.
850S 124S 125S

THE HEBREW UNIVERSITY OF JERUSALEM
announces the publication of
FOOTLOOSE IN JERUSALEM
a series of guided tours, with maps for each
Published by the Centre for Jewish Education in the Diaspora
On sale at major bookstores. Price IL8.95

LITTLE GRENADE

TORA AND FLORA

IN a corner of *The Jerusalem Post* of September 7, 1968, it was reported that 60 kilos of Israel granadillas (passion fruit) had been sent as an experimental shipment to West Germany, and it added the fact that it grows wild in the hedgerows of Israel. I contributed an article on April 25, 1969, in which I pointed out that the Passiflora which grows wild in the hedgerows is the *Passiflora caerulia* which, in Israel does not produce fruit, while the fruit bearing Passiflora is the *Passiflora edulit*, and I referred to a successful experiment on the part of a South African friend of mine in cultivating this latter plant in Israel.

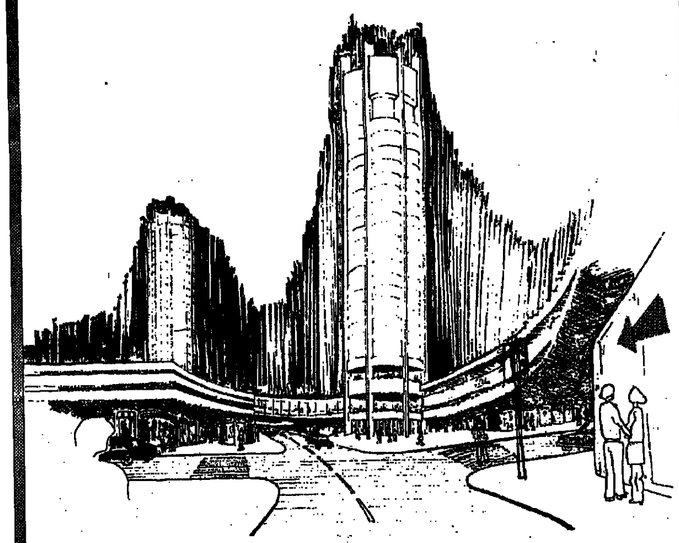
No article of mine has produced such fan mail as this one. It included almost passionate enquiries from South Africans and Australians in Israel as to where they could acquire it; it produced letters from the Warden of St. John's in East Jerusalem, from a Mrs. Bar Nathan in Asseret that they had succeeded in growing it; from a Mr. Gefen of the agricultural station in Acco that they were growing it on a commercial scale. It brought a letter from Mr. Zaidenberg of Mikve Israel putting me right on a botanical point (May 16, 1969).

And then came the fulfilment lished in *The Jerusalem Post* on at the end of July 1970. My wife proudly brought home a supply which she had bought in the supermarket in Rehov Agron for IL2.80 per kilo and on the following Friday, on July 24, "Martha" reported the purchase of "a handful of pieces of a new fruit, called in Hebrew Passiflora," commenting that the fruit is so new to Israel that it is not yet included in the new booklet "Fruits of our Land" published by the Fruit Production and Marketing Board, and she paid almost double: IL1.20 for a quarter kilo. The Passiflora had finally arrived!

I have only one comment to make. "Martha" stated that its Hebrew name is Passiflora. That is its Latin name (Passion Fruit). Its Hebrew name is *Sheonit*. May I humbly propose an alternative? In English it is called (in addition to Passion fruit, a translation of the Latin passiflora) granadilla, which is, of course "a little grenade." The "big grenade" is the pomegranate with its traditional 613 pips. The passiflora is smaller both in size and in the number of its luscious pips. If grenade-*rimon*, can we not accept *rimonit* (little rimon) for this fruit?

L.J. RABINOWITZ

DIZENGOFF CENTRE



On the most wanted place in Israel, at the Corner of Dizengoff and King George Streets, between Dizengoff Circus and the Mann Auditorium, between City Hall and Allenby Road, Arieh Pilz is building a new giant business and tourist centre of international standards.

The centre will have three hotel towers, an eye-catching bridge across Dizengoff Street and a spacious shopping centre with the most attractive shops of Israel. It will be all airconditioned (even the streets and squares) and have parking space for more than a thousand cars.

REGISTRATION HAS STARTED
for buying commercial space in
DIZENGOFF CENTRE.
at the sales office, 5 Shalom Aleichem Street. For information Phone 59760, 56848. The sales office is open from 9 a.m. to 1 p.m. and from 4 p.m. to 8 p.m.
Parking provided. Entrance from Herbert Samuel Rd. next to U.S. Embassy.

THE CENTRE OF THE CENTRE

THE ISRAEL PHILHARMONIC ORCHESTRA

Founded by
BRONISLAW HUBERMAN
Music Adviser ZUBIN MEHTA

SEASON 1971–72

1 ZUBIN MEHTA
Conductor
ITZHAK PERLMAN
Violin

2 ELIAHU INBAL
Conductor
GINA BACHAUER
Piano

3 PAUL PARAY
Conductor
PNINA SALZMAN
Piano
URI PIANKA
Violin

4 JULIUS RUDEL
Conductor
Mozart:
"The Abduction from the Seraglio," the complete opera in a semi-staged version
with
BEVERLY SILLS,
soprano
GEORGE SHIRLEY,
tenor
and a cast of renowned opera singers

5 LUKAS FOSS
Conductor—Pianist
BRACHA EDEN
and
ALEXANDER TAMIR
Duo-pianists

6 LORIN MAAZEL
Conductor
ISRAELA MARGALIT
Piano

7 CLAUDIO ABBADO
Conductor
ISAAC STERN
Violin

8 ZUBIN MEHTA
Conductor
RUDOLF FIRKUSNY
Piano

9 SERGIU COMMISSIONA
Conductor
TEIKO MAEHASHI
Violin

10 URI SEGAL
Conductor
LEONARD ROSE
Cello

11 ANDRE PREVIN
Conductor
VLADIMIR ASHKENAZY
Piano

12 MICHAEL TILSON THOMAS
Conductor
HENRYK SZERYNG
Violin

Soloists:
Tel Aviv Philharmonic Choir
Sharonit Children Choir

Registration of new subscribers
begins
SUNDAY, AUGUST 1, 1971

TEL AVIV: I.P.O. Office, Mann Auditorium, Dizengoff entrance.

JERUSALEM: Cahana's, Zion Square, Jerusalem. Daily 10-1, 4-6; Fri. 10-1.

HAIFA—Programme and Registration dates for New Subscribers to be announced.

Renewal of subscriptions
in Tel Aviv begins on Sunday, August 22,
in Jerusalem on August 30.

SUBJECT TO CHANGE

Israel's information services have since the Six Day War been the subject of controversy at home and widely variegated assessments abroad. The evaluations have not only been contrary, but often poles apart. One favourable body of opinion rates the country's propaganda effort as being equal if not superior to anything mounted by any Western government. At the opposite pole, the information services are described as awkward, unimaginative and sadly limping behind Arab initiative. They are described by GEORGE LEONOF.

ISRAEL'S INFORMATION SERVICES – THREE IMAGES

Multi-line telephone at the Government Press Office in Tel Aviv enables dozens of correspondents to get official messages and news announcements simultaneously. (G.P.O. photo)

CRITICISM of Israel's information services stems from sources friendly to Israel, and comes as an expression of concern for Israel's image abroad. The critics maintain that not nearly enough is being done to depict Israeli reality, aims and aspirations. They hold that the unending blasts of Arab propaganda have perceptibly eroded a popular conception of Israel as a high-principled, hard-working and dynamic country with an exemplary social system, impressive reservoir of brains and unprecedented achievement in integrating widely scattered Jewish communities of different social and cultural backgrounds into a single, purposeful nation.

Even those who have nothing but praise for the scope and energy of Israel's information services concede that the country's image has become somewhat tarnished since the 1967 war. But they attribute this to the inherent paradox of war in which victory often claims a price beyond that paid in life and treasure. For Israel, victory has meant that it remained in occupation of Arab territory and however just its cause in going to war or proper its treatment of the people that came under its rule as a result, the continued occupation is sharply criticized.

Israel may be justly proud that not one single death sentence has been carried out against confessed killers tried by military courts and condemned to capital punishment. But a humane application of law will not show up on film, while a photograph of a terrorist's home blown up in reprisal, women and children weeping over the rubble, can get prominent play in the world press.

* * *

WITH this kind of problem on their hands, are Israel's official information services capable of furnishing the right sort of news at the right time, and to influence the reports of foreign correspondents, who constitute the main channel of news to the world's mass media? The importance of their coverage cannot be overstressed. The Government Press Office estimates that no less than 80 per cent of world newspaper, radio and television material on Israel is purveyed by the news correspondents stationed in or visiting the country.

The evidence tends to support the description of the information services generally as structurally sound, technically efficient, ambitious and, in a number of functions, downright generous. This does not, however, apply to all its branches, nor to all the functions of any single branch. Today, more than a year after the "partial" reorganization of the services, they show a number of defects. Some may be attributed to the revamping, others are hardy perennials.

The reorganization was a compromise between Prime Minister Golda Meir's declared intention to set up a Ministry of Information which would have charge of all information services at home and abroad, and Foreign Minister Abba Eban's categorical refusal to consider surrendering authority over his Ministry's press officers, whether in the country or accredited to diplomatic missions in foreign countries. The controversy was prompted in 1968 by the insistence of Minister without Portfolio Israel Galili, appointed in 1966 by then Premier Levi Eshkol to take charge of information, that he could no longer assume responsibility for the services without having the authority to shape their policy.

It came at a time when the great wave of world sympathy for Israel that arose in the wake of the Six Day War, hailed as an unprecedented military victory by a small state threatened with destruction, showed signs of receding. Galili had by then for more than two years patiently risen in the Knesset to answer questions and complaints about Kol Yisrael, as the Israel radio was then known, without having any direct say in the station's operations, and he balked at any extension of this anomaly when Mrs. Meir picked him as the prospective Minister of Information. As he saw it, the portfolio would need authority over the conduct of information activities abroad, including press attachés and other officers at Israeli embassies and other missions.

Eban's strong reaction to any limits on his Ministry's authority, carried to the point of threatened resignation, persuaded the Cabinet to press for a compromise. The Premier gave way, but insisted that if the Foreign Ministry was to retain contacts with the press through its officers abroad, it must also assume full responsibility in Israel for the newsmen it invited to Israel — formerly the responsibility of the Government Press Office.

The result is that information is now a three-pronged operation, divided between the Government Press Office, the Foreign Ministry and the Army Spokesman — which is in fact an entire organization in itself, set up to serve the press with regard to military matters.

* * *

THE Government Press Office, under veteran chief David Landor, is still attached to the Prime Minister's Office, as it has been since the inception of the State. It continues in most of its former functions with regard to the "permanent" foreign correspondents, issuing handouts in English from all official sources, and through its battery of mail boxes serving as the address for any other material earmarked for the newsmen. The Press Office issues a daily review of the Hebrew Press and translations of important speeches, handles individual requests for meetings and interviews from the correspondents, and arranges individual or group visits to various parts of the country.

Technically, the facilities provided the approximately 80 foreign correspondents at Beit Sokolow and Beit Agron — the Tel Aviv and Jerusalem headquarters respectively of the Press Office — are among the best anywhere. A multi-line telephone simultaneously links the Office with the newsmen (70 per cent of whom are stationed in Tel Aviv) who, after an alert sounded 30 seconds in advance, receive a communique or announcement, read at dictation speed, at one and the same time. Most news agencies are also linked with the Office by telex and receive longer texts by tape. By punching a message on tape as it comes over the telex, then retransmitting it by the same machine, via submarine cable, they can have it in London, Paris or Bonn within three minutes of getting it in Tel Aviv.

The same message phoned to 80 correspondents individually would mean that the last of them would be reached some two hours after the first to receive it had already filed the report to his home office. But a multi-line telephone does more than eliminate undesirable discrimination. It assures, for example, that the Israeli version of any incident with the Arabs will not lag behind the Egyptian or Jordanian version — provided, of course, that the Press Office itself gets it promptly. But that is a different ball game.

Another uncommon facility provided correspondents is the simultaneous two-way press conference linking the newsrooms in Beit Agron and Beit Sokolow. The system permits correspondents in both Tel Aviv and Jerusalem to participate in a press conference in either city. The arrangement has proved invaluable in calling snap conferences, allowing newsmen in both cities to present, put questions and receive answers at half an hour's notice. This is particularly important since, although the majority of foreign correspondents are stationed in Tel Aviv, those representing some of the world's most influential papers have their bureaus in Jerusalem.

Whatever complaints foreign correspondents may have about the information services, few concern the work of the Government Press Office.

* * *

THE situation is not quite as happy with regard to other branches of the information services. One of the functions the Foreign Ministry has taken over from the Government Press Office — albeit reluctantly — the responsibility for visiting foreign correspondents, has been managed by the simple expedient of transferring experienced personnel from the Office to the Ministry. This was the case with

(Continued on next page)

هكذا من الأصل

ISRAEL'S INFORMATION SERVICES

(Continued from previous page)

Lionel Peytan, known and highly respected by newsmen in many countries for his work in supervising reception, programming and briefing of roving correspondents.

The visitor is not as a rule concerned with spot news but is here with limited time for a story or series of articles on the general situation in one or more aspects of Israeli reality. Peytan, in addition to providing a car and a trained escort, would suggest an itinerary and programme for the visitor, and provide background material. At the same time, the visitor would be given every help in contacting personalities and reaching localities of his own choice. This is still largely true, but since reorganization the work has moved into lower gear because a largely arbitrary division between responsibility for visiting and permanent foreign correspondents has shuffled personnel and office space. Some experienced staff have been isolated from part of the work they knew and carried out competently, while responsibility for visiting correspondent has been given to a Foreign Ministry official not directly concerned with operational matters — but still boss.

The lack of professionalism, unfamiliarity with the ordinary facts of newspaper work, deadlines, priorities, censorship, etc., appear to be partly responsible for the deceleration of the operation's pace. Unawareness of the fact that the most important papers in Italy, for example, are not those in Rome may result in unrewarding invitations. In one case failure properly to channel an Asian newsman's cable announcing a change in his arrival date resulted in his leaving Lod airport in a huff after a long wait for someone to meet and direct him.

The charge of dilettantism is also applied to the Foreign Ministry's other important information function — the daily press briefings and contacts with the permanent correspondents through the spokesmen. But, contrary to the contention that the spokesmen are a succession of diplomats plugging up a hole between postings abroad, they are doing a difficult and delicate two-year stint, which holds forth the prospect of promotion if successful. It is difficult because the spokesmen confront the press as officials who should have the answers to questions at their finger-tips — and rarely do; delicate because they must avoid giving way before persistent questioning by professional newsmen who often know the answer to the question they ask, but want to pin it on some official source.

The daily press briefing is not usually attended by top correspondents, who find it a waste of time. Most permanent correspondents eventually make their own discreet contacts, which they find far more rewarding.

There is a strong case for restoring dealings with all foreign correspondents to a single authority. There is some difference of opinion as to whether it should be under the exclusive supervision of the Foreign Ministry, but near unanimity that the Ministry must remain closely connected with it.

Incidentally, correspondents are similarly dissatisfied with the Government spokesman, who meets them once weekly after the regular Sunday Cabinet meetings. Here the trouble is not that he does not know the answers — Spokesman Mike Arnon sits in on the Cabinet meetings — but they say that most of the time he is not permitted to give any useful information.

The correspondents claim that, with all due respect for the caution that must be exercised by a country surrounded by enemies, they find the Government's obsession with security and secretiveness hard to understand. Not infrequently, it compels them to scratch around until they come up with some sort of information — and if it happens to be incorrect it is because the truth is nowhere available.

* * *

THE Army Spokesman perhaps meets with the greatest understanding, since the function of his office is clearly defined as pertaining exclusively to military affairs. Complaints about lack of information are referred to the guiding policy of not disclosing anything the enemy may not yet know about. Here an excess of caution may frankly be admitted.

Correspondents have also questioned whether officers with years of intelligence service possess the right background for the job of spokesmen, since their training inclined them towards secretiveness. Nevertheless, it is men with this sort of background who were chosen for the work — perhaps, as they themselves say, because it is precisely the knowledge of what must not be disclosed that provides them with surer ground as to what may be told.

On the whole, however, veteran correspondents find little fault with the official information services as such. No reporter worth his pay sees his real job as transmitting official handouts and statements; if he did, the home office would soon replace him with a less expensive "stringer" — usually a local newspaperman holding another full-time job. What they find most galling are top-level decisions to withhold or censor information that has already become current abroad, or attempts to extend military censorship to political affairs.

Typical examples cited were the shooting down of Soviet pilots over Egypt; reports of at least one meeting between Deputy Premier Yigal Allon and King Hussein; the shipment of new sophisticated Soviet arms to Egypt; the Victor Louis visit; and, more recently, the attack on the Coral Sea and the arrival of Richard Helms, chief of the U.S. Central Information Agency.

A number of correspondents insist that the sources of all these reports have been easy to trace, and what is particularly exasperating is that some of the strings have led to an Israeli source abroad who, they claim, was instructed to "leak" the information...

HAVE YOU TRIED THE COMPACT PEUGEOT?

It's a good-looking car, chic..., a nice package. And I get even more than that from the Peugeot 204. One doesn't need any mechanical knowledge. You get trouble-free motoring, tha'ts the main thing Easy driving, without problems. It's tough, rugged and economical. I can drive it anywhere because it has front-wheel drive. In heavy town traffic I can manoeuvre like a fish in water. On the open road I can whizz along and overtake safely, because I've got the speed and the wonderful stability, the 'easy touch' of a Peugeot... Lovely... You ought to try it too.

THE LION OF THE ROAD

Sole distributors: DAVID LUDINSKY, Ltd., Tel Aviv 16 Rehov Soncino, Tel. 33214-6; Agents: Jerusalem, Gasamer Garage, Industrial Zone, Tel. 53621-2; Haifa, Uziel Cohen, 51 Rehov Allenby. Tel. 53263; Nazareth, Atef Sa'ad, Paul VI Street, Tel. 55436; Beersheba, Express Garage, Industrial Zone, Tel. 3293.

GUIDE, PHILOSOPHER AND FRIEND —FOR A FEE

The key figure in a tourist's enjoyment of his visit to Israel is the guide, the man who shows him the sights and illuminates his trips with comments on the passing scene. Israeli guides compare favourably with guides anywhere in the world. On the other hand, there has been considerable criticism of our guides getting kickbacks under the table from stores and other suppliers of tourist needs. **PHILIP GILLON** reports.

(Photo by Rahamim)

A.G. Macdonnell noted that the British Empire was built on the secret five per cent commission, a principle of pioneering that is now coming to be accepted as part of the Israeli method of building the Jewish State, although few Israelis on the take are satisfied with a mere five per cent. Like most of my fellow-citizens in a Puritan society, I am bitterly resentful of any other person getting something for nothing, so it is with eager fanaticism that I begin to interrogate David Wilk, Deputy Director of Tourist Services in the Ministry of Tourism, and Shmuel Matot, Director of Training and Education, about the kickback system. But they ward me off sternly.

"Let's first accentuate the positive," says Wilk. "Israeli guides on the whole are very good: you should see the letters we get. There are any number of favourable comments for every single criticism. They really take a passionate interest in what they are showing their people, way beyond the normal call of duty — apart from archaeology, history, geography and subjects they are expected to know, they also learn about zoology and botany. Most of them use tact and humour as well as knowledge. I can think of no better introduction to Israel than through the average tourist guide. Between them our guides speak 26 languages."

In my own experience with the guides, I have certainly found that most of them measure up to Mr. Wilk's praise. I realize that few jobs can be as difficult as playing guide, philosopher and friend to a group of 45 tourists, every one of them a personality: merely herding the sheep into the bus in the morning, out of it at each important site, and back into it again, is enough to try the patience of the most tolerant shepherd. And the guide has to help tour leaders to placate tourists' dissatisfaction with their hotel accommodation. All this I conceds.

"If the guides have a fault," adds Mr. Matot, "it is that many of them are too patriotic. They tend to try to cram Israel down the throats of their visitors. This policy is all right when these are already confirmed Zionists."

Even Zionists can find it excessive. I recall a member of a Jewish group whose guide was explaining how Israel was putting all the overhead electrical installations underground: at one point on the road, a member of the group said, "Just look at all those wonderful underground electric pylons." The guide said huffily, "You can laugh when you have immigrated to Israel." The tourist apologized. But I am not surprised by the fact that the guides are patriotic to the point of being chauvinistic: every one of them is a war hero, who won the War of Independence, the Sinai Campaign, and the Six Day War, almost single-handed, with some slight assistance from Moshe, Yigal, Yigael, Haim and Haim.

Mr. Wilk and Mr. Matot agree that they too have noticed the high degree of heroism among the guides, and that patriotism can be too aggressive, but these after all are faults in the right direction.

* * *

AND so we turn to the question of kickbacks.

"According to law, there's a special council which deals with ethical matters," says Mr. Wilk. "Any complaint by a tourist is referred to our office and is investigated by an official body. If necessary, we go to the Ethics Council, which includes well-known members of the public. The Council can recommend such action as taking away a guide's licence, temporarily or permanently."

Ah, but how do they define good ethics and bad?

Wilk answers: "The criterion is the interest of the tourist. There is no written code, and, unfortunately, the guides don't have their own professional disciplinary association, to which we can turn, such as other professions have. This is a great pity. Breaches of ethics include not only abuses of the kickback system, but also complaints of rudeness to tourists, or of being a party to a tourist being overcharged in a shop or restaurant. For instance, if we hear of a man being charged 70 agorot for a Tempo at a kiosk, and the guide knowing about it, we consider this a breach of ethics."

We hear the grisliest stories about the effects of the kickback system — of people being dragged into certain shops or restaurants instead of others, of long detours to see places no Israeli would dream of visiting. For instance, few people would say that Pardess Hanna is a major attraction for the local inhabitants, yet some tourists told me that they were taken there to see a very good olive-wood factory — and, incidentally, to buy.

"We are not against the kickback system — it exists all over the world, and it would be absurd to try to eliminate it here — provided that it in no way interferes with the tourist's enjoyment of his trip," says Wilk. "It's a breach of ethics, in our view, to take a tourist shopping before he sees the sight that interests him — for example, if a Jew is going to the Western Wall, or a Christian to the Church of the Holy Sepulchre, we object to his being sidetracked to do his shopping first. We object to the shopping taking so long a time that it interferes with the sightseeing. Overcharging I've mentioned. But if the shopping takes place in such a way that it supplements the sightseeing, and the prices are fair, we think that it may add to the visitor's pleasure. He wants to buy things and to meet Israelis, so why shouldn't the guide take him on a shopping tour? Many of them do it outside their official hours. With regard to Pardess Hanna, if a man is on a trip to Tel Aviv — Caesarea — Haifa, obviously it's an abuse to divert him to Pardess Hanna. It's a question of fact in each case."

I admit that my tourists enjoyed their visit to the Pardess Hanna factory. But, I point out, if a shop has to take into account that it is giving the guide a payment in cash or kind for customers brought to it, surely somewhere along the line prices go up to absorb these commissions? So the buyer pays extra?

Wilk doubts this. "Prices are set — if the shopkeeper overcharges, he'll get into trouble with us, will lose his certificate of recommendation. The guide will endanger his licence if he's a party to overcharging. The shops are only too happy to absorb the kickbacks if they get the custom. Of course, there are fish that eat fish — some shopkeepers go to great lengths to induce guides to come to them, and some guides are more interested in kickbacks than in pleasing their tourists. But these types of shopkeepers and guides are the exceptions, and they get found out quickly enough. The vast majority of Israeli guides do a very good job, as I said in the beginning."

What if the guide tactfully directs the tourist to a poor restaurant or hotel or night club, because he knows that he'll get a kickback there?

"Hotels and restaurants hardly enter into the picture," says Shmuel Matot, "because they are selected mostly by the tourist agents. It's the services — shops, souvenir shops particularly, and night clubs, that work with the guides. Very few guides will dare to take the tourists to places that treat them badly."

* * *

THE legal principle involved must be rather tricky. There is an old maxim of law that an agent owes the utmost good faith to his client, and should account to him if he receives any side payment. But is the tourist really the guide's client? He does not pay the guide directly.

They brush aside the legal niceties, and repeat that the client is undoubtedly the tourist, whose interests are paramount at all times, but that there is no contradiction in the guide getting a little something on the side from the shops. This is a worldwide usage, they insist.

In the circumstances, being a guide seems to offer such lucrative possibilities for rewards that will escape Mr. Sapir's eagle eye that I wonder whether it is not worth while for a journalist to change his profession. But it seems that it is not so easy. Shmuel Matot, as director of training, outlines the hard course I would have to pursue to make the grade as a guide.

"There are in Israel 1,726 fully licensed guides, 162 district guides in places like Nazareth and Eilat, and 111 East Jerusalemites who had licences issued by the Jordan Government, and who got them automatically from us after short refresher courses. Their licences cover the whole of Jerusalem, Judea and Samaria.

"How does a man become a guide? According to law, only a licensed guide can direct tourists. The only way to get a licence today is to go through our School for Tourism. This has branches in Jerusalem, Tel Aviv and Haifa. The full course lasts a year, and involves 450 hours of lectures and 54 hours of trips. A candidate has to have completed high school. He goes through psycho-technical tests and a personal interview. Languages are a recommendation, but not a necessity, provided he knows Hebrew."

This last statement amazes

(Continued on next page)

Where guides get 'kickbacks': at 'tourist' stores selling jewellery or souvenirs. (photo by Rubinger)

هكذا من الأصل

Chivvying tourists on and off their bus is one of the guide's most onerous tasks. (Photo by Rubinger)

THE GUIDES

(Continued from previous page)

me; I would have thought that at least one other language would be required. It explains why one group had a guide who told them cheerfully in very broken pidgin English: "From me, Hebrew lessons — from you, English, yes?" But he was so cheerful that the group adored him, and happily unravelled his weird and wonderful convolutions.

"I don't think that will happen often," says Matot. "We have twice as many applicants as we have places, and naturally give priority to those with more than one language. The course costs IL850. We are anxious to develop guides with a knowledge of Dutch, Portugese, Italian and Spanish, and the Scandinavian languages, so we give reductions to people who know these languages.

"Candidates have three lectures a week, each four hours long, and have to go on a trip a week. They are taught archaeology, history, geography, current affairs, political science, and the courses are very tough. The optimum number of students per course is 45, because that means they fill a bus for a trip. They are also taught manners by Mrs. Sarah Bawly. At the end, they have to pass a very stiff exam."

Tell him about the supplementary course, Wilk urges.

"Every year every guide has to go through a refresher course when he renews his licence. So many things change each year, like new excavations at Masada or Hatsor or the building of new roads like that to Ein Gedi. We issue a paper to guides every month with reports of new developments which is divided into sections on the loose-leaf principle so that they can add it to their files. And they study these very carefully. We also run shorter district courses, like that for Eilat."

The University students, prompts Mr. Wilk.

"Two years ago we introduced a special crash course for Hebrew University students. The idea was to help us out with extra guides during the rush seasons, and, at the same time, to give them a chance to earn money during their summer vacations. We assumed that students would be very good people to work as guides, because of their education background and outlook. In the result, we find that they made very good guides, although their studies at the University didn't cover our specific needs, and they had to take the full course of 450 hours and 54 trips, concentrated as much as possible in the vacation. Naturally, their general approach to education helped to make them very good students. We're starting another such course this year, in August."

* * *

WHAT about the Arabs from East Jerusalem?

"It's very tricky," says Wilk. "Only one of them has done our full course so far. Our rule is that it's forbidden for all guides, Jews as well as Arabs, to talk politics to tourists. But it's obviously not easy for an Arab guide from East Jerusalem to show a group around Yad Vashem or Mount Herzl in the same way as a Jew. Similarly, a Jew cannot show the churches and mosques like an Arab can. But there is no legal objection to guides going anywhere that is covered by their licences: if an Arab goes through the full course successfully, he can guide anywhere in Israel."

Summing up, they maintain that the general standard of guides is high, but that there is liable to be a shortage of them, especially during the rush seasons.

* * *

LEAVING the Ministry, I talk to several guides in their favourite haunts, while they take off when local experts are showing their charges around selected sites. All of them are unanimous: the kickback system is an indisputable right of guides everywhere in the world, and, they maintain, is far less abused in Israel than elsewhere. Most of them say they don't take cash, only "presents" in kind. All insist that they place the tourists' interests first, and would not dream of directing them to shops instead of to sightseeing.

"But, after they arrive at the hotel and have a rest, they enjoy nothing more than going shopping. At night they're restless, they want some night life. I take them to shops and a night club. It's on my own time. Why shouldn't I get something for my trouble?"

Tourists say that they appreciate the guides showing them round the shops and night clubs: they would feel lost without this guidance, and enjoy the outings. "It's no skin off my nose if the guide gets something from the proprietor, as long as it's not put on to my bill," one tourist says. "A guide can make or break a trip. The Israeli guides are fine."

THE ISRAEL MUSIC CONSERVATORY
of the
SAMUEL RUBIN ACADEMY

Under the supervision of the Ministry of Education & Culture
7 Rehov Lilienblum, Tel Aviv. Tel. 57541, P.O.B. 2613

REGISTRATION FOR THE 1971/72 SCHOOL YEAR CONTINUES FOR ALL COURSES AT THE CONSERVATORY

Instrument and voice lessons, theoretical studies, rhythmics, chamber music and choir singing.

Adult classes in the theory and history of music, ensemble and choir groups.

SPECIAL CLASSES FOR CHILDREN AGED 6–7.

Registration and particulars at the Conservatory secretariat, 7 Rehov Lilienblum, Tel Aviv,

between 8.00—12 a.m., 4.00—6.00 p.m.

CONSERVATORY BRANCHES:
Tel Aviv — 221 Rehov Dizengoff
Ramat Gan — Beit Zvi
Ramat Aviv

EGGED GETS TO NEVE UR EVERY DAY
EGGED GOES EVERYWHERE

NEVE UR

Kibbutz founded in 1949. Off the Beit Shean — Gesher road, about 5 km. from Gesher.

EGGED NEEDS REALISTIC FARES

OUR MEN IN BRAZIL

happily offers his opinion:

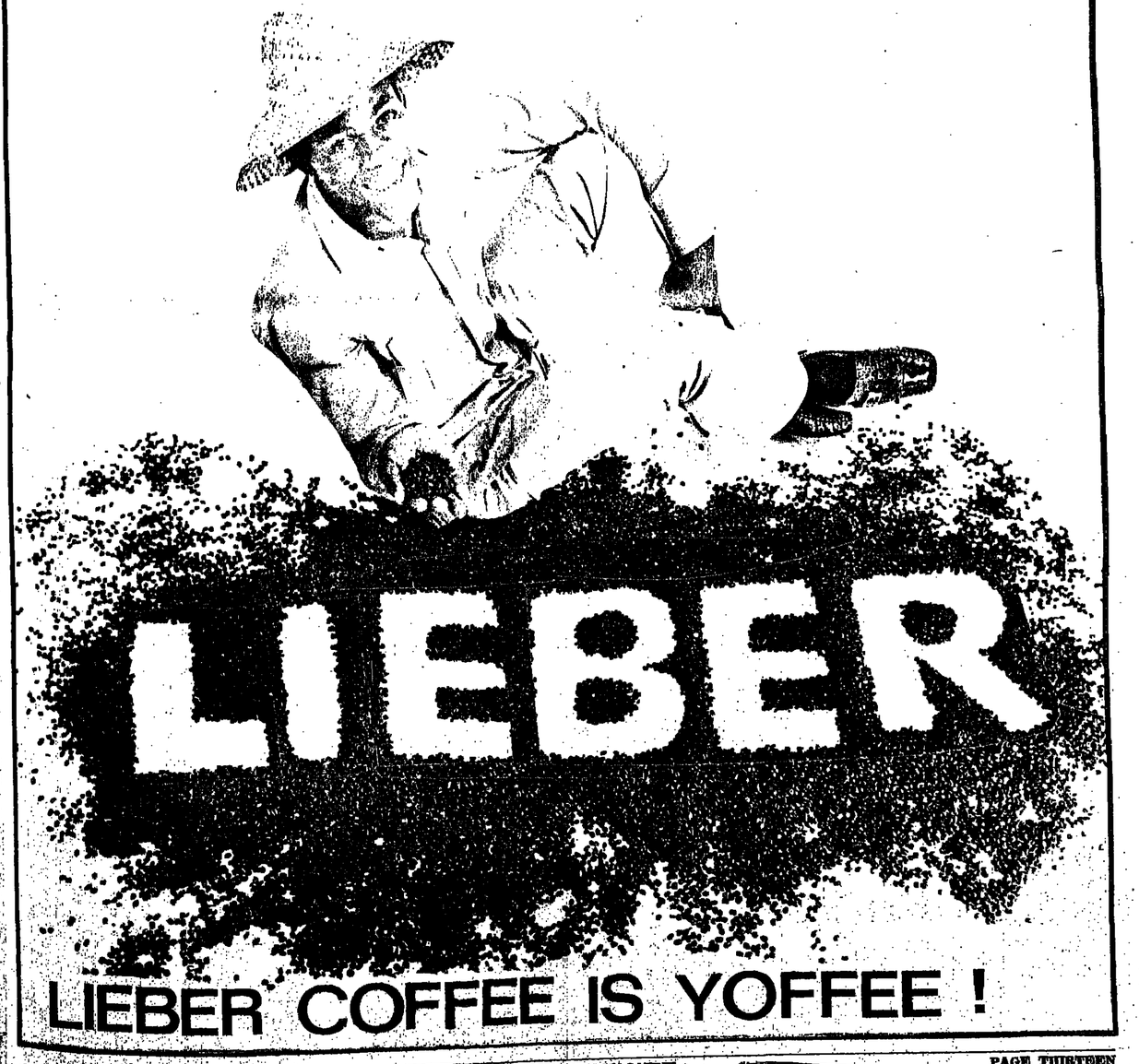
THIS LIEBER COFFEE HAS THE REAL COFFEE TASTE.

And if he tells you that Lieber Instant Coffee is strong, stimulating, and full of taste . . . believe it. Because this man knows his beans.

Our Man in Brazil ensures the quality of the coffee beans that make the special Lieber taste and aroma.

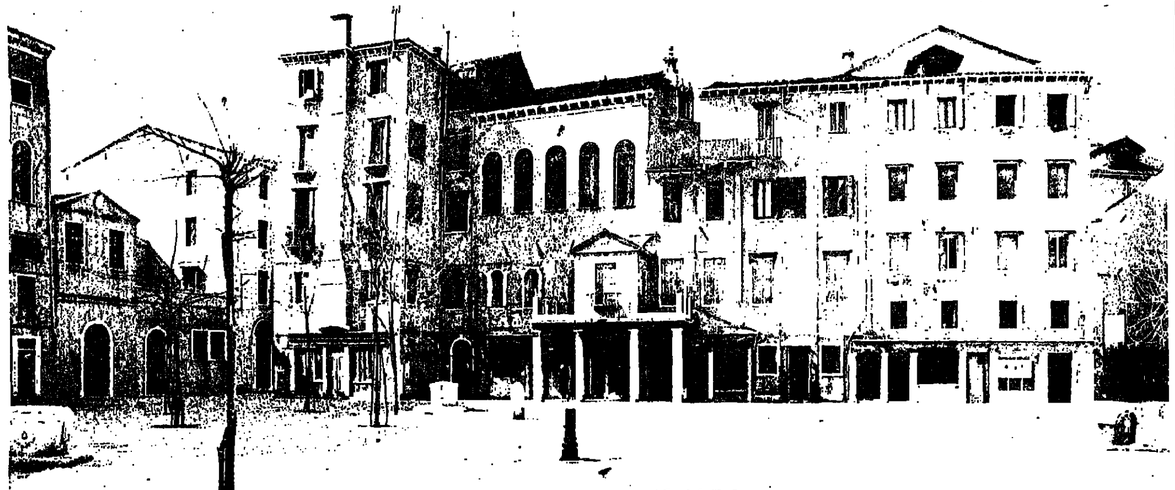
He knows about coffee. Now, so do you.

LIEBER COFFEE HAS THE REAL COFFEE TASTE



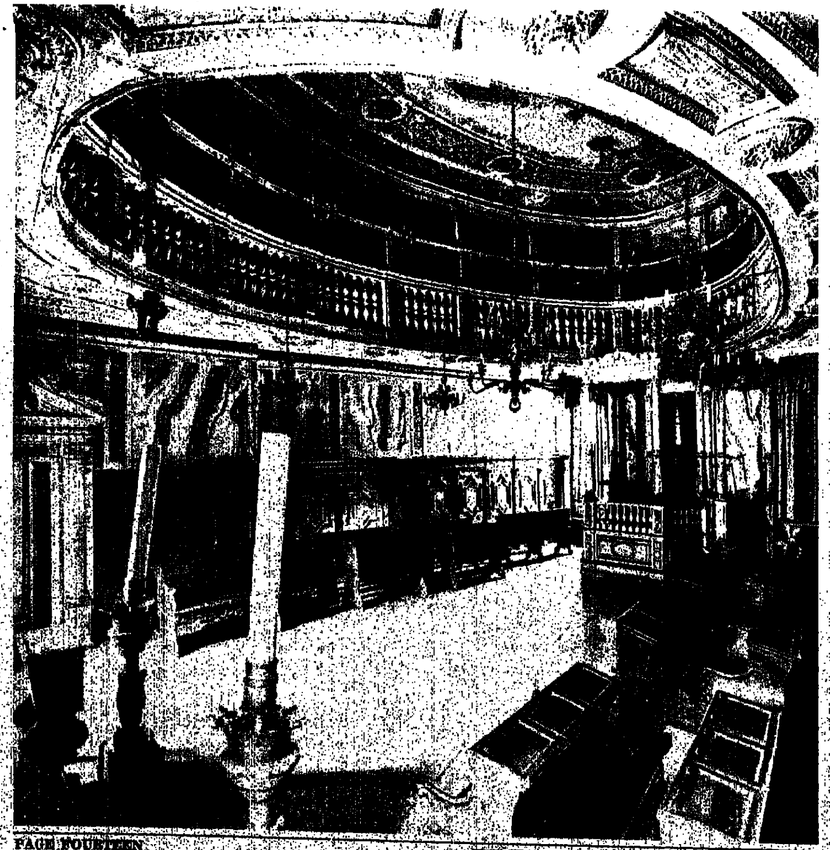
LIEBER COFFEE IS YOFFEE !

هكذا من الأصل



THE DYING GHETTO OF VENICE

The campo of the "New Ghetto" given by the Republic of Venice to the Jews in 1516. Under the columns are the "Schola Italiana" (Italian synagogue) and at left are the Museum and the "Schola Grande Tedesca" (The Grand German Ashkenazi synagogue), the magnificent interior of which is shown below.



THE Venetian ghetto, with its priceless synagogues and traditions, is dying, like the rest of slowly sinking Venice, but with a difference. Venice's churches and monuments have attracted the aid of various committees, and various funds have been set apart for their restoration; no one has brought the plight of the Venetian ghetto to light, and no funds have been allotted for its salvation.

The Venetian ghetto is an integral part of all Jewish history: its origins are truly international. At the beginning of the 16th century, a wave of persecutions forced the Jews all over Europe to seek refuge in an area that would tolerate them and let them survive. Venice, then at the height of her splendour, was such an area just as the United States would prove to be when other Jewish refugees, centuries later, fled from totalitarian regimes.

World's first 'ghetto'

Thus the Jewish community of Venice was a "melting pot." The first Jews to arrive were those who fled the Spanish Inquisition; they were soon followed by others from Central Europe and later by Jews from other parts of the Italian peninsula. To this community, the Republic of Venice assigned, in 1516, a small area which became the first ghetto in the world's history. Indeed such a closed area became known as "ghetto" because of the casting furnaces that had been there earlier, the Venetian word for casting being "ghetto."

The Venetian ghetto slowly declined from the glorious peak of the 16th century, when most of the financial activities of the wealthy republic were concentrated there. It eventually became an isolated area of extreme poverty, and such it remained until the opening of the Italian ghettos in the 19th century.

The history of its decline is still visible even today as one walks its streets: the once glorious synagogues of the 16th century are surrounded by the cramped six-storey "skyscrapers" of later centuries. One is struck by the beauty of an architectural environment where the untouched stones convey so eloquently not only memories of the past but a whole Jewish way of life, and a tradition which is unique.

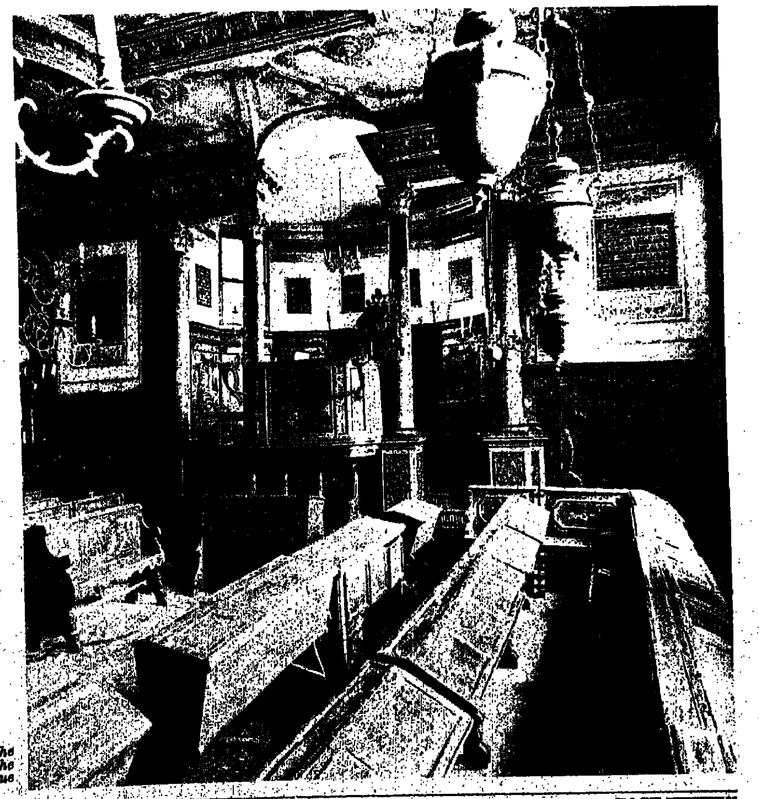
Rescue committee

But this magnificent island of Jewish history and culture in the heart of Venice is on the verge of destruction. Each year takes its toll of the precious wood and gold decorations of the synagogues and on the stones of the buildings. If the ghetto is not restored now, it may be lost as an entity forever. Contributions are now being solicited by a committee to save the ghetto. Any contribution is welcome and the name of donors of more than $200 are to be included in a roll of honour. The address is: COSVE (Comitato per la Salvezza di Venezia Ebraica), Corso Venezia 16, Milano 20121.

Left: part of the splendidly Baroque-cum-rococo interior of the "Schola Levantina" in the New Ghetto.

Above: the rotting external facade of the New Ghetto on the Rio of Venice which is in danger of collapse.

Restoration work on the Ashkenazic "Schola Canton" (above), built in 1532, was begun a few years ago and left uncompleted in this condition for lack of funds.

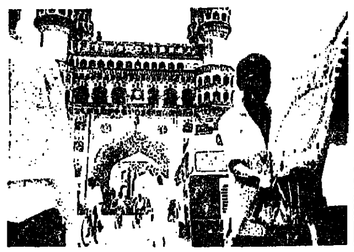


At right: the interior of the Schola Italiana, which recalls the style of the Veneto synagogue preserved at the Israel Museum.

هكذا من الأصل

An Israeli in India —it's a profession!

by Shalom Cohen



The contrasts of India: temples and decorative towers, like those of Hyderabad (left), and grinding poverty and hard work (when you can get it), like those cotton-bale porters on the Bombay docks. (Photos by Shalom Cohen)

BEING an Israeli visitor in India is not simple. It's complicated enough if you are there not a passive pre-planned package-deal tourist, and if you go in the hottest, most humid time of the year. Being an Israeli means extra-curricular activity. You must, if you feel the call, act as an Information Officer to satisfy Indian curiosity about Israel and the "West Asian" situation. After all, in-between gaping at temples and monuments, you are also interested in the living India. So one must give as well as receive. The interest in Israel seemed more than natural Indian curiosity and Asian politeness to foreigners. We found ourselves "in business" whether with informed Indians, or the undefinable Indian in a hurry who demanded "tell me the whole (Israel-Arab) story in two minutes."

Setting foot in India, at New Delhi, by a new Alitalia route, it didn't take long to feel that one was not entering hostile country — despite Government policy towards Israel. In few countries can there be such gulf between public opinion and Government policy. At times, in need of a break, I refrained from identifying myself except under duress. Indians, like Israelis, are exceedingly political animals.

* * *

WE were there at an interesting time, politically, as regards Indian attitudes to Israel. The immediate cause was Bangla Desh. The events in Bengal overshadow all other news in the country. Daily, the newspapers are full of it. The public and press — the organized Moslem minority seemed to take a cautious ambiguous line — are unmistakenly deeply incensed over the Bangla Desh tragedy — hence the accusations of "indecision and inaction" levelled at Premier Indira Ghandi. The feeling that India has been made a fool of, is the only loser (outside of the refugees) by being burdened with the millions of refugees, is widespread. The addition of millions of hungry mouths made a mockery of the ubiquitous Government signs for family planning, showing a happy foursome of parents and two children. Bitter hostility towards Pakistan, dormant anyway, was rife.

A by-product is resentment of the Arab stand. While there, two leading Indian newspapers ran editorials attacking Egypt, which even veteran Indian journalists told us was unprecedented. Openly attacking Cairo for its backing of Pakistan and silence on genocide, one said things like — "there have been many in the past who have argued that Delhi had erred in not establishing full relations with Israel." The burden of the editorial was that India had been poorly rewarded for its unrestrained identification with the Arab side of the Middle East crisis. Even Mrs. Ghandi's own paper, "National Herald," suggested in an editorial a reappraisal of India's attitude to Arab states.

No accident surely, the same day several newspapers carried news items from "sources" about Delhi dissatisfaction over Egypt's contribution in a bilateral trade agreement. A prominent editor in Bombay told me that relations with Cairo were definitely "cooling," going back to the snubbing of India over the Tashkent summit meeting. We heard it rumoured, just before leaving India, that the question of relations with Israel had been raised formally at a Delhi meeting of the ruling Congress Party. Seasoned observers, however, believed that these reports were inspired by the Government simply to pacify mounting feeling within the ruling party and throughout the country.

We found that Delhi's official unfriendliness to Israel reached down to the pettiest of levels. In what fear does this great neutralist third-force Power stand? An Indian told me how Government permits for the showing of Israeli films in distant towns had been blocked by orders from Delhi.

The Israel Consulate in Bombay, the sole official Israel representation in India, appears to have a frustrating job. It is surrounded by a friendly public, but must watch its step not to incur Delhi displeasure — as we heard from several Indians.

Against this, the many Arab missions in Delhi, not to speak of the Soviets, are allowed full play to malign Israel in violation of all diplomatic convention. In spite of these odds, I came across regular readers in places far from Bombay of "News from Israel," put out by the Consulate, the fortnightly with a circulation of 27,000 and many more readers. Implausible as it might seem, under the until-recently Israel Consul, Mr. Ya'acov Morris, the number of India-Israel friendship societies mushroomed to no less than 88, extending to distant provincial towns.

An India-Israel Student Friendship Organizations was formed six months ago, and now has over a thousand members in 30 colleges. The new Israel Consul, Mr. Yair Aranne, on arriving, had a busy schedule taking up contact with the hundreds of influential Indians sympathetic or interested in Israel.

By Indians, we of course mean a certain strata — intellectuals, politicians, businessmen, professionals, not of course the sweating majority of India's 550 million.

Sometimes we met Indians who had been to Israel. There was the professor we met in Bombay's impressive Tata Institute of Fundamental Research who had been to its equivalent here, the Weizmann Institute. There was also the housewife of a working-class family — white-collared — who had been at a course at the Afro-Asian Institute in Tel Aviv, who entertained us to lunch, vegetarian, at home (but who stayed in the background and did not join the table, as is the custom for all but the Westernized). It was different from the well-appointed apartments of the cocktail-circuit. Here, the dining room was also the bedroom, though by general Indian standards it was probably spacious.

A smaller, dark room remains in our memory as much as the extravagant stone monuments of the past. We were taken on a tour of Bombay working-class districts by an official of a Bombay Trade Union who had been on a course in Israel. He looked plebeian, and spoke little. Winding through the — yes, teaming, bedraggled — streets, we suddenly entered a typical ageless tenement building and climbed up to a cramped, dim room in which, I learned, was his home. Bed, books on a shelf, sticks of furniture, a tiny window, a burning primus over which his unspeaking smiling wife was cooking. He was the Secretary of a big branch.

Later, back in our air-conditioned room, we reflected that a family having a room all to itself might be considered well-off. We heard of an enlightened industrial firm which had built flats for its workers, and which afterwards planned smaller rooms — to enable more workers to benefit — after discovering that the tenants were renting out half of their rooms. Certainly better off than the homeless and the migrant workers who sleep out at night. Pre-immunized by the disaster-famine picture of India, one shockingly gets used to the al-fresco sleepers. Perhaps it's better than it used to be, that despite all the talk of corruption, things have improved. But we never got to Calcutta. After talking to the trade unionist at the drab branch office, we felt, though he didn't say it, that the trade unions, fragmented by political affiliation as they are, had a very tangible role in improving the lot of the masses.

* * *

WILL there be war over Bangla Desh? Opinion was divided. Some pundits predicted war was inevitable, and would happen in October; others, that it was now "too late" for war. Some reckoned the Indian Army was none too keen on an all-out war with Pakistan. The strength of public feeling was reflected in the way the Indian newspapers invariably reported border incidents. Accounts of skirmishes between Indian and Pakistani troops read like this: "... our valient troops repulsed the intruders ..." The bitterness allowed no room for a single word of a Pakistani version of the reported incidents.

* * *

IF one day there is official rapprochement between India and Israel, politicians of both sides could easily indulge in comparing notes about coalitions and other political games. The all-India Union budget had just been announced, and we went to a giant public rally of the Opposition, an annual post-budget event, at which a famous Indian constitutional lawyer was the main speaker. The speaker brilliantly demolished the budget, with its paralysing "doctrinal" (Socialist) taxation, which included the innovation of a 20 per cent foreign travel tax. "Unheard of ... where in the world is such a tax ... thing to be found?" the speaker asked. The overflow gathering, in a due hall, would be equivalent to our Liberal Party. You did not see any Congress Party

question from how newspapers treated news.

We once sat in at the daily editorial meeting of the Poona newspaper, "Sakal," in Marati, the language of Maharashtra State which includes Bombay. The meeting was told that the morning's paper had not carried the required percentage of foreign news. We reckoned later that aside of foreign news, two other categories were fighting for space, local state and city news, and Indian national news. We asked another newspaper editor how much his readers were interested in the daily blow-by-blow reports of a coalition crisis in a distant though important state which the paper was running. "Why, it affects the Union Government," he quickly explained. Meeting a senior Indian Army officer, a Sikh with the martial bearing associated with that people, we asked whether the Army acted as a national unifying agent. Unquestionably, he replied, it was a melting pot bridging ethnic and regional differences. Others pooh-poohed this optimistic picture of the Army's integrationist effect. (Travelling, one sees that India spends plenty on its military establishment.)

But whatever one Indian will tell you, another will dismiss. This is one of the reasons why the package-deal tourist accepted, touring in India can be a lottery. You have just decided to fly to some town, famous for something or other, and you are sure to run into an Indian who actually lives there and authoritatively tells you "What for?" and recommends a different place and direction.

But this is more than made up by the warmth and helpfulness of so many Indians. In one case, an utter stranger not only helped me personally, he sent on a letter to a business associate in a far-off city, to carry on the good work there. I hoped that the Indians were also so kind to each other.

(Continued on page 23)

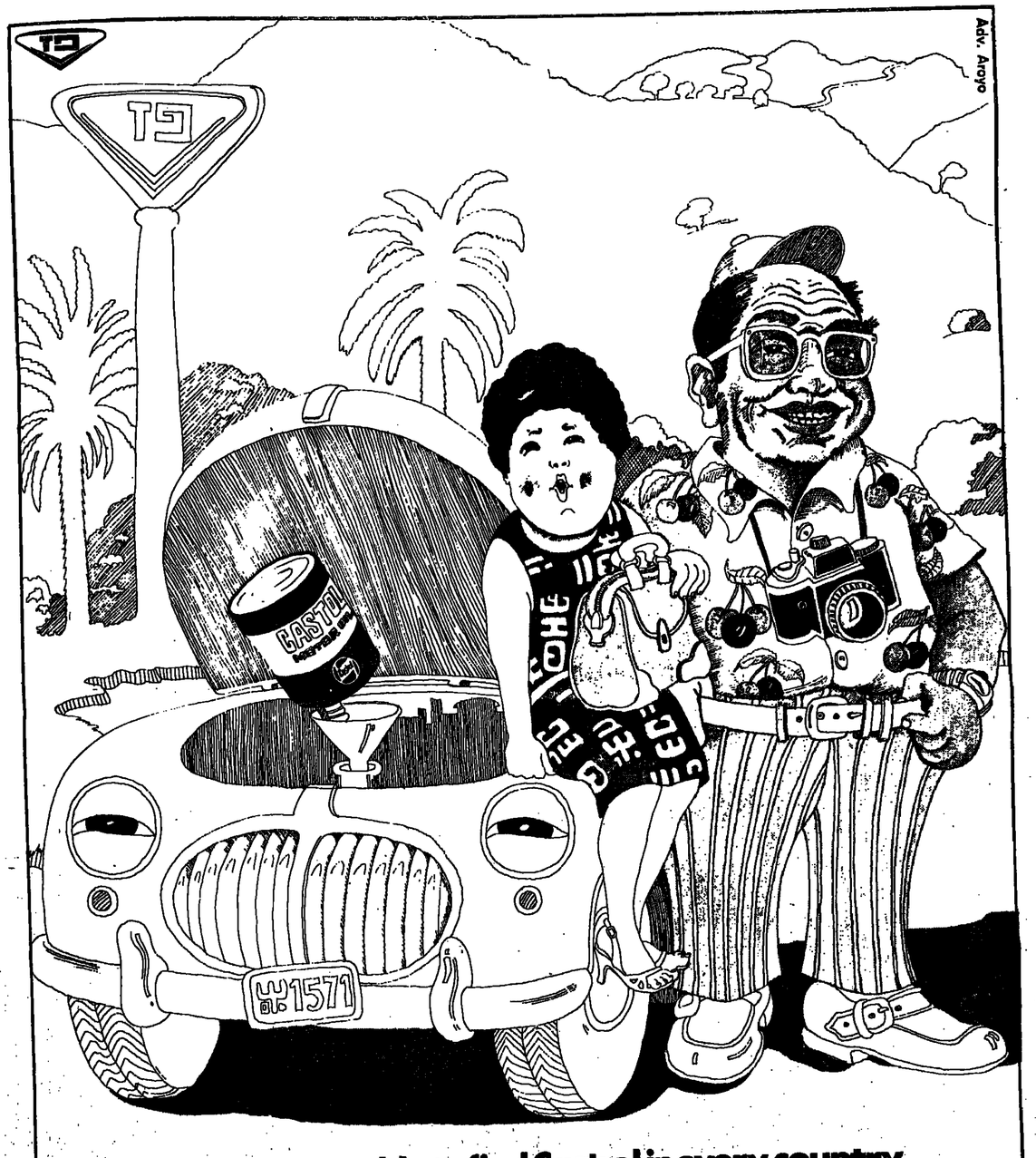
The biggest game of chance is the sport called Indian Airlines — the State-owned internal flight company, said to be the biggest airline in the world. You are told at the branch office, where high-level conferences with others seeking reservations are in constant progress, that you are, say, "Chance number 25." What that means and how you convert that imponderable status to a seat would take too long to tell. The patience and endurance of airline officials was unbelievable, and we even wrote to Head Office in Delhi commending some by name. One is struck by the uncoveness of the country's development in small things. If you need something from the telephone operator, forget time. Yet, the height of efficiency, if you don't have a reserved seat on a train, you can read on typed notes stuck outside each coach the numbers and occupants' names of those seats already taken, and series of seat numbers still going. Maybe this is part of the British inheritance.

Taken for granted, we found it none the less staggering that this vast ancient-new country was a parliamentary democracy. To remind you it is writ large: there is hardly a wall throughout India which is not daubed with party slogans from the last general elections. An Opposition Party member told us that the parties were still recovering from Mrs. Ghandi's Congress Party's shattering victory; hence, it was "still quiet," internally.

* * *

WHO can think politically while captivated by the unarranged live pageantry? The Tourism admen had no choice in using the cliche "colourful India." A luminescent green-draped sculptural figure posed in Negev-like landscape, or another as though emerging Venus-like from a monsoon flooded rice paddy — composed by an unknown artist, transfixes. The impudent smile of the beggar girl, a child, trinket-laden, in some southern town. Walking four hours in the hot night of Madural, unable to stop, through the blaze of bright fabrics and incandescent lights, market-places full of gold and silver wares, fortune tellers, foodstuffs and spices, rickshaws, Indian pilgrims, smoke, garish signs of merchandise, and looming in the background almost unseen, carved towers overpopulated, like the country, with stone-cut figures. It is a world touristic convention that tourists are all life-long students of architecture. The monuments, temples, shrines, forts, carvings and frescoes overwhelm. But they are cheated by the living tableau overywhere. Colour helps to hide poverty. The women of India are artistically beautiful. Even Indian males say as much. Western girls wear saris and the rest, but are defeated by their tell-tale walk. Indians are faintly amused. Typical conversation overheard at an airport between two couples of Western hippie-like youngsters: "Do you like the North or South best?" One party said the people in the North were the nicest, the other, that the South was the "real India." One finds the "hard core" of Western hippies in India, though Katmandu, where "it" is legal, seems to be Mecca. Episode in a travel agency in Delhi: an emaciated white young man, in Indian native costume, enquires grimly: "What is the cheapest way to Southhampton?"

In temples, priests burn offerings of coconuts and fruit to idols for families of dark Indian pilgrims. Everywhere, tourist guides explain to Westerners that the multifarious and confusing Hindu gods are but expressions of the same monotheism. At a famous Moghul mosque I was privileged to be shown a glass-encased hair of the beard of the Prophet. Asked to sign the visitors' book,



Lee Foon was able to find Castrol in every country from Tokyo to Sharm El Sheikh

Lee Foon insists on using an oil that's international. Castrol. Castrol GTX is no ordinary motor oil. It cleans, cools, protects and lubricates your car-engine under conditions in which other oils simply give up. And when the stress becomes extreme, Castrol GTX's unique ingredient —

"Liquid Tungsten" gives your engine added protection. "Liquid Tungsten" is exclusive to Castrol. It is covered by British Patent number 882 295. When Lee Foon got to Sharm-el-Sheikh, he drove into the Paz petrol station and as usual, bought Castrol GTX.

An International oil has to be good. Good as Castol.

هكذا من الأصل

Montreal Jewish Community Sends Top Fund Raising Leaders to Israel For Keren Hayesod United Israel Appeal Study Mission

Message from Dr. Israel Goldstein, World Chairman, Keren Hayesod

Only Help From The Diaspora Can Solve Israel's Pressing Social Problems

You come to Israel at a time of relative tranquility on the borders, growing Aliyah from most countries including the Soviet Union and growing social unrest at home, among elements of the population still underfed, underhoused and undereducated.

In spite of the cease-fire, we must be alert and prepared for all eventualities in the realms of security, immigrant absorption

Dr. Goldstein

and the closing of the gap between various elements of our diverse population. According to official figures 80,000 Israeli families live in substandard housing and 20% live below the poverty line.

The Jews of the Diaspora can make the difference as to whether Israel shall be able to surmount these critical problems or shall collapse under the burden.

The ability of Jewish people to accomplish this has been enhanced during these past weeks with the expansion of the Jewish Agency comprising fund raising leaders as equal partners.

Together, we are indeed the privileged generation to have lived through the Jewish people's deepest degradation and its most lofty redemption.

It is up to you, our only inalienable ally, to help us guarantee our redemption for generations to come.

MISSION LEADER: Concern for Israel, our number one priority

The drama of the arrival of Soviet Jews in Israel has captured the imagination of Montreal Jewry, Joe Ain, Chairman of the 1971 Combined Jewish Appeal and Israel Emergency Fund, declared upon his arrival in Israel at the head of a 78-member Study Mission from Montreal.

Concern for Israel is our number one priority, said Mr. Ain, who is also the Vice-President of Jewish Immigrant Aid Services of Canada. The problems and costs of integrating thousands of Russian Jews into Israeli society add a "new dimension to the responsibilities which we all share."

The Montreal Mission visit, which will last two weeks, includes in its itinerary a look at the facilities provided by Canadian Jewry to accommodate new arrivals in Ashdod.

The many prominent participants in the Study Mission include Mrs. Bernard M. Bloomfield, Chairman of the Women's Division of the Campaign.

Joe Ain

The Montreal Jewish Community, the largest in Canada, last year raised $10,300,000 in its annual appeal for funds. The major portion of this amount was sent to Israel to be utilized by Keren Hayesod-United Israel Appeal to support humanitarian projects in the Jewish State.

Mission Members represent leadership of Montreal Jewish Community

Mr. and Mrs. Joe AIN
Mr. and Mrs. Stephen ALTBO
Justice and Mrs. Harry ARONOVITCH
Mr. and Mrs. Lawrence BALINSKY
Mr. and Mrs. Nathan BENDITSKY
Mr. and Mrs. Morton BESSNER
Mr. and Mrs. Avrom BRODSKY
Mr. and Mrs. Haylm CALOFF
Mr. and Mrs. Harold CARSLEY
Mr. Dan COORSH
Mr. and Mrs. Morris DALFEN
Mr. Irving ELLIS
Mr. and Mrs. Bernard FERSTEN
Mr. and Mrs. Nat FERSTEN
Mr. and Mrs. Harry FIELD
Mr. and Mrs. Saul GLASSMAN
Mr. Melvin GOLD
Mr. and Mrs. Israel GOSSACK
Mr. and Mrs. Sydney GOTFRIT
Mr. and Mrs. Larry GREENBERG
Mr. and Mrs. Herman GRUENWALD
Mr. and Mrs. Phil HOLLINGER
Mrs. Celia HYMAN
Mr. and Mrs. Joe KING
Mr. and Mrs. Jack KLEIN
Mr. and Mrs. Saul KWIAT
Dr. and Mrs. Burton LEISER
Mr. and Mrs. Bernard LIBERMAN
Mr. and Mrs. Louis LICHTER
Mr. and Mrs. Alvin MALOMET
Mr. and Mrs. Isaac MANDELBAUM
Mr. and Mrs. Jack MARGOLIUS
Mr. and Mrs. Jack MILCHIN
Col. and Mrs. Jacob MOMBAZ
Mr. Herb NIREN
Mr. and Mrs. Michael NISSENTHAL
Mrs. Bea ODIN
Mr. and Mrs. Albert RIVERS
Mr. and Mrs. Joel ROTTMAN
Mr. and Mrs. David STENDEL
Mr. and Mrs. Jack ZUCKERMAN

Fourth Mission From Canada This Year

Canadian Jewry continues in the forefront of fund raising efforts on behalf of Israel. One of the best indications is the record number of Study Missions which its Jewish community sends to Israel every year.

The present Mission from Montreal now touring the country under Keren Hayesod auspices is the fourth Study Mission from Canada this year and is expected to be followed by at least seven more. Canada is thus likely to exceed its record of 10 missions last year which was the largest number from any of the 71 countries where Keren Hayesod is responsible for fund raising on behalf of Israel.

This is the second of four groups from Montreal scheduled to visit the Jewish State this year. The first Mission coincided with the start of direct air links between Canada and Israel and half of the 160 passengers aboard the first flight were from the Montreal Combined Jewish Appeal team.

Of all the Jewish communities in Canada, Montreal has traditionally contributed the greatest amount to the Keren Hayesod United Israel Appeal campaigns, about 60% of the total for the country, according to Mr. Sol Granek, director of the Israel office, U.I.A. Canada, Inc. Nevertheless, Montreal's Jewish community of 120,000 souls comprises less than 50% of the total number of 270,000 Jews in Canada as a whole.

Canadian Campaign 25% Ahead of Last Year

The present Mission, comprising more than 70 leaders of the Jewish community of Montreal and their wives, will help launch this year's Keren Hayesod United Israel Appeal in their community upon their return. The information and the inspiration which they will take back with them is expected to help further boost the campaign in Canada, which is already running some 25% ahead of last year.

Some of the highlights of the Montreal group's visit to Israel are: visits to the sensitive border areas in the Golan Heights and the Jordan Valley, tours of naval and air bases, briefings with David Ben-Gurion, General Ariel Sharon and the Military Governor of Yehuda and Shomron, a meeting with recently arrived Russian immigrants and a survey of Israel's social welfare needs by the Minister of Interior, Yosef Burg, and officials of the Jewish Agency. The group also has met with Dr. Israel Goldstein, Keren Hayesod Chairman, for a briefing on Israel's financial needs and fund raising targets, and will also meet with the Director-General, Mr. S. J. Kreutner.

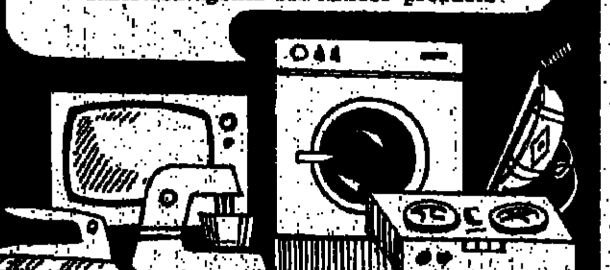
Communicated by the Keren Hayesod United Israel Appeal.

FOR NEW IMMIGRANTS AND TAX-EXEMPT RESIDENTS

Big selection of TV sets, washing machines, mixers, radiograms, etc.

Leading international brand names. Each item on display, and fully guaranteed.

Authorised agents for Amcor products.



GENERAL-ELECTRIC HOOVER KENWOOD KORTING
WESTINGHOUSE TELEFUNKEN
PHILIPS SABA GRUNDIG SHAUB-LORENZ

UNIVERSAL LTD.
Tel Aviv — 75 Allenby Rd., Tel. 624741
Haifa — 8 Rehov Herzl, Tel. 67516

ROBERT IS BACK!

Robert, the well-known SOUTH AFRICAN WALLPAPER EXPERT with 16 years' experience is back FOR EXPERT DECORATING advice and work, guaranteed for 5 years.
Contact him at
Tel. (053) 27409, NETANYA.

HOTEL BOOKINGS

in all hotels and rest homes without additional fee.

KAL LTD.

25 Rehov Gordon, Tel Aviv, Tel. 223042.
Ramat Gan branch: 1, Rehov Hama'agal, corner 53, Bialik.
Booking for all guided tours in Israel.

Ministry for Foreign Affairs

International Cooperation Dept.

WANTED

DOCTOR FOR T.B. AND LUNG DISEASES

for a two-year-period of service, with option of extension, in an English-speaking East African country.

Qualifications:

1. Licensed M.D.
2. Knowledge of English.
3. At least 8 years' practical experience in T.B. and lung medicine.
4. Israeli citizenship.

Terms of service to be fixed according to personal qualifications and the Ministry of Health regulations.

Candidates please write to the Personnel Office, International Cooperation Dept., Ministry for Foreign Affairs, Jerusalem, including curriculum vitae in Hebrew and English, not later than July 30, 1971.

Medea: A triumph for Marron

THEATRE
Mendel Kohansky

HANNA MARRON

MEDEA by Seneca, adapted and translated by Rafael Eliaz, at the Cameri. Directed by Yossi Yzraeli, set based on an idea by Igael Tumarkin, music by Yoseph Mar-Chaim, costumes by Ruth Dar.

YOSSI Yzraeli's Medea at the Cameri with Hanna Marron in the title role is an event of the first magnitude. Seneca's play, written for reading and not staging, was transformed by an imaginative, skilful director into a first-rate piece of theatre; and the text, which is practically one long monologue for the leading character, is brought to vibrant life on the stage in Hanna Marron's monumental performance. Let me also add that Seneca's overflowingly rich, baroque language was beautifully translated by Rafael Eliaz.

Medea is a curiously written play. Seneca did not bother at all with the requirements of the stage. His characters do not come and go; he does not care if a character is present on the stage when an act concerning him is being performed and he seems unaware of it. At the same time it is a masterfully constructed play: with nothing taking place save talk which is not even dialogue, we are, gradually and with mounting horror, brought closer and closer to the single real action of the drama — Medea's murdering her two children. The terrible act comes almost as a relief. One can relax then; nothing worse can possibly follow.

The chief problem in staging Medea is how to keep the audience absorbed with one woman practically monopolizing the stage. The problem was solved here simply by having Hanna Marron play the part. Starting out immediately at the highest pitch — a prematurely-aged, ugly, dirty woman who has lost everything and now lives for nothing but a passion for revenge — she goes through an unbelievable range of emotions, her voice and body and arms rich instruments for the expression of her feelings. It is a performance of tremendous intensity which some may find too much to take; to me it was so convincing in every detail that I found myself almost physically identified with the sufferings of that evil woman — a barbarian princess who committed criminal deeds for the love of a man, then found herself rejected for another woman.

There are other notable performances in the show — Zeev Revach playing her unfaithful husband Jason, Zaharira Harifai as the Nurse — but they inevitably pale in confrontation with Hanna Maron's presence.

The most interesting part of Yossi Yzraeli's performance as director is the handling of the choir. They play their role of predicting and commenting on events mainly in pantomime, while occasionally one of them breaks away from the group to speak his piece. The function of the choir here is primarily to create the background mood. It is impressive most of the time, but occasionally the director indulges in little effects which are no more than little effects.

In a total departure from realism, not changing the manner in which the play was originally written, Yzraeli has the supporting characters sit on the stage all the time during Medea's monologues, sometimes aware, sometimes unaware of her words, springing to action when the author, and director, wants it. It is a risky manner of treatment, threatening confusion, but it works exceedingly well. And the climactic scene of the murder of the two children, handled in an understated, low-key manner, is a most brilliant piece of theatre.

The set which, the programme informs us, is "based on an idea of Igael Tumarkin" consists mainly of a huge horizontal aluminium funnel, its wide side facing the audience. I did not get the meaning of it until the very end when Medea disappears at the other end in a blinding flash of light, going off to her just reward. While I am of two minds concerning the set, I was greatly impressed by the white, shroudlike costumes in which Ruth Dar dressed the choir.

Dated Lawrence

THE DAUGHTER-IN-LAW by D. H. Lawrence, translated by Rivka Meshulach, on the Small Stage of the Haifa Municipal Theatre. Directed by Michael Kfir, sets and costumes by Joe Karl, lighting by Jehiel Orgal.

I FIND it hard to understand why the Small Stage of the Haifa Municipal Theatre, which was founded for the purpose of producing experimental and unusual plays, chose D.H. Lawrence's The Daughter-in Law, a piece of kitchen-sink (in this case literally) naturalism about the emotional tensions in a mine worker's family. It is a beautifully written, honest play in which two sons are torn between their dependence on their domineering mother and their desire to live lives of their own — a theme which must have been new, startling and revealing 60 years ago when it was written, but is old hat now, having been done to death by two generations of — mainly American — playwrights. In his desire to present life as it is, a most laudable intention in his day, Lawrence wrote long, detailed dialogue, made his characters perform on the stage such everyday functions as cooking, eating, washing up. Director Michael Kfir followed the author's intentions by presenting the play in full, and thus we have to listen to a great deal of inconsequential talk, watch one character eat a three-course meal with steam rising from the mashed potatoes, then see him strip to the waist, carefully mix hot and cold water in a tin tub and scrub the coal dust off his arms and chest.

Despite very good performances by a fine cast, especially Miriam Bernstein-Cohen as the mother and Rami Kol, an actor I always enjoy watching, as one of her sons, the show drags through its four acts. I am sure that judicious cutting could have worked wonders.

I have never been inside an English miner's cottage, but designer Joe Karl convinced me that this is the way such an interior must look, with its depressing shades of dirty brown and such details as a string stretched over the stove for drying dish towels and the mine worker's dirty, wet clothes.

Post-Bialik nightmares

TZANACH LI ZALZAL and CHESS by Ori Bernstein, at Tzavta. Directed by Daniel Gidron, set: Eli Sinai.

IF I correctly understood the intentions of Ori Bernstein, the author of Tzanach Li Zalzal (the title is taken from the first line of a Bialik poem which I dare not translate) and Chess, he meant to show human actions on a so to say, sub-realistic level, let his characters act out their dreams or nightmares, rather than reality.

In the first one, an aged teacher of Hebrew literature lives with his equally aged wife on memories of their courtship which took place eons ago. No longer capable of indulging their passions, they carry on a daily game of telephone conversations full of delicious innuendo. The old man also acts out his senile, impotent desires in the lessons with his last remaining pupil, a fresh-faced teenaged girl, whom he whips in a weekly ritual (in a scene too close for comfort to Ionesco's The Lesson) for incorrectly interpreting the poems of Bialik. In the end he goes off with the girl, leaving his wife alone to recite the opening line of the Bialik poem which in her interpretation becomes a paraphrase of her faded life.

In Chess, a young woman returns to her husband a week after she left him for another man, to find the house in a total disorder — all books and records gone, the windows boarded up — her husband playing chess and drinking beer with a brutish stranger who lives there and completely dominates his host. After overcoming the initial shock, the girl engages in a power struggle with the two men, only to realize soon that the new kind of life suits her very well.

The two playlets each contain the nucleus of an interesting idea, and the dialogue occasionally hits the target, but neither, and especially the first one, are satisfactorily developed. Chess is better realized than the first play, the dialogue is tighter and harder hitting, and the direction and acting are consequently superior.

The cast of the evening consists of Michal Bat Adam, Ruth Geller, Yair Rubin and Daniel Gidron who also directed. He could not overcome the discomfort of the actors (especially of Yair Rubin as the man) in their roles, and the vagueness of the text in the first playlet, but the second one is directed with a fine feeling for pace and tempo, and the actors are doing their considerable best.

A scene from D. H. Lawrence's THE DAUGHTER-IN-LAW.

ARTS & ENTERTAINMENT pages 19—30

هكذا من الأصل

The clumsy coup d'etat

PHILIP GILLON'S TELEREVIEW

THERE is a sneaking, melancholy comfort to be derived from the films we saw of events in Morocco. Deeply though we deplore any assassination and the wholesale murder of innocent people, it was some consolation to see how completely inefficient the plotters were. When we see the armies of the Arab states marching on parade with Sandhurst or St. Cyr efficiency, and think of all those awesome armaments presented to them by their genial Russian friends, it seems impossible that tiny Israel can stand alone against these militant hordes, especially as our one supporter toes so delicately balanced a tightrope; then we see what the Arab soldiers do with the arms they get, and we glean some comfort. According to the King, the mutineers were out to save his life and so revolted — one of the first men they killed was the leader of the plot — it all sounded like an Evelyn Waugh satire.

It also seems that the most hazardous occupation today is that of the career diplomat: between kidnappings and assassinations, the whole character of the occupation has changed. A new approach is obviously indicated. Instead of the frock coat and the top hat, or the quiet dark, grey flannel suit, diplomats will have to wear armour, and will go to receptions carrying shields: they should be trained, not how to say nothing in polite circumlocutions, but in the use of karate and how to be quick on the draw.

* * *

THE pictures of Ministry of Commerce officials gnawing their way through those revolting soya-steak schnitzels were so upsetting that many a gourmet must have reached quickly for his pistol. It is hard to believe that the Minister, who has the figure of an honest trencherman, will be misled by this soft sell of vegetable protein. If the Government has decided, because of its financial worries, to stop the import of meat completely — at present prices, a formal ban is hardly necessary — the nation, I am sure, will prove that it can take it. We lived through the austerity years without flinching.

Moshe Sandberg at least gave it to us straight, when he appealed for more taxes: we cannot wage wars and enjoy the same standard of living as we had in the piping days of peace. Incidentally, since he was appointed Director of the Bank of Israel, and forsook his former haunts in the Ministry of Finance, Sandberg seems to have slipped into Dolek Horowitz's role of critic of the Treasury without the slightest difficulty.

* * *

HAIM Yavin's review of housing on "Moked" tended to be somewhat of a repeat of his previous, excellent effort on poverty, although the cast was different. A visitor from the U.S.A., understanding no English, commented to me that she was sure that Yisrael Sharon was a Government official defending his Ministry, which of course he was. But he met every onslaught with a brave and rational explanation.

I found Eliezer Levin rather irritating and demagogic: stories about the degenerate immigrants with $100,000 tucked away, who nevertheless take the Government for a ride and pick up their "rights," are all right for the hustings on Zion Square, but should hardly be offered as serious arguments. In fact, his passionate outburst led him to declare that one particular scoundrel had used his loans to build himself a three-storey villa, an allegation which enabled Sharon to ask architect Michael Kuhn gently whether he has seen any three-storey villas around.

Putting the issue as one of young marrieds or slum dwellers versus new immigrants does a grave disservice to the cause of the Israeli homeless: it enables defenders of the Government's position to draw themselves up to their full height, and to say nobly: "We shall never, never, never keep out a single Jewish immigrant!" Sharon did precisely this. Levin made matters even worse by asking, "Why not?" Sharon told him.

Nobody in his right mind is suggesting that Israel should not provide benefits for immigrants: for the reasons Sharon gave, Israel lives for and by immigration. Western settlers wouldn't come without being given adequate housing. In any event, if there are any immigrants now who have no choice and have to accept what they get, it would be idiotic to put them into *ma'abarot*, so that their children can be the Green Lions of the 'eighties.

Yavin hammered away correctly on the theme of why insufficient had been done for the young marrieds and the slum dwellers in the past, and on this point Sharon was at his weakest: his claim that the Ministry had been planning action *before* the Black Panthers caught it with its pants down sounded rather thin. Why was nothing done about the problem in the first half of the 'sixties, when war expenditure was comparatively trifling? Why the cut down in building during the imposed recession, when there was an ebb in immigration? Why, with all our careful socialist planning, are we always scampering desperately after the coattails of events?

Michael Kuhn, the architect, looked very good, and hinted sagaciously at all kinds of failures in the Ministry. But I would have liked to have heard from him chapter and verse on how procedures and practices can be so improved that cheap housing can spring up at great speed and reasonable prices. Surely Israel can use some of the techniques we see in the "Twenty-first Century Series?" He did comment that we learned too much from European systems, that we had been very good in the 'thirties, but were today very backward, and added that Americans with ideas were rejected here. But he did not explain what changes should be introduced. We all know the disease, it's the cure we want from the doctor.

* * *

"ALTNEULAND 71" was very good indeed; David Michaelis and Micha Shagrir are to be congratulated on a view of the Zionist prophet presented with skill, imagination and humour. The blend of past fact, vision and present creation was smooth and witty: contrary to the director's intention, perhaps, I was struck by how much remains the same as it was in 1898. The director brought out very skilfully such omissions in Herzl's prophetic utterances as Hebrew and war: to those he might have added riots, strikes, the Mafia, shamateurism, and other indications of our somewhat excessive normalcy.

The Bialik love songs which followed the Herzl programme were a delight, and we should have much more of the same, instead of the silly pop songs, that are used over and over again, as fillers. Some of these have become as monotonous as advertisements on American TV.

The Arab programmers use a pretty device when writing on the screen: they put the letters on a dark band. The writers of Hebrew should do the same. At present the letters get lost against white backgrounds.

* * *

WITH the aid of some televiewing colleagues, I have compiled the following *non-guaranteed* schedules on Jordan:

Fri.: 5 p.m. Soccer
Sat.: 7 p.m. Peyton Place
Sun.: 6.15 p.m. (approx.) The Flintstones
9 p.m. (approx.) Name of the Game or a movie
Mon.: 7.30 p.m. Bewitched (years after ours)
9 p.m. (approx.) Hawaii 50
10.15 p.m. Henry James' "Portrait of a Lady" (wonderful!)
Wed.: 10.15 p.m. Hitchcock
Thurs.: Go to the cinema

On the Radio — By Helga Dudman

TOLERANCE AND THE ARMY

IT was queer the way the 9 p.m. Saturday news broadcast of the latest instalment on the Egged stonings in Jerusalem was followed by a documentary on what sounded like a Golden Age of tolerance and understanding between the religious and the non-religious. In the Army, that is: this was the weekly programme "Tradition," presented by the Army Chaplain's Corps (Army Channel).

"It is difficult, and it takes real determination, to perform *mitzvot* and observe religious rituals in distant outposts such as at the Suez Canal," one of the soldiers explained "especially when you are the only one. As a result, the non-religious soldiers come to have a certain respect for us." The boys we heard were all paratroopers, some of them former yeshiva students, some not.

"We seem to have a certain influence on our non-religious friends, who are usually in the great majority and many of whom come from left-wing kibbutzim," said another. "Eventually, some of them come to synagogue with us, and it's quite a good feeling to see them working hard *kashering* utensils."

One incident involved a long training hike. The return trip was scheduled for Saturday by vehicle. The two religious boys in the unit told their commander that they would under no circumstances ride back; the two of them would walk.

"Either everybody will ride, or else everybody will walk," said the commanding officer. The result was that all walked — including, of course, the officer himself.

"Everybody accepted it very well," said the boy who told the story.

What is the moral here? My immediate, superficial feeling was that most of the tolerance and understanding seemed to be coming from the non-religious side, in accepting the ways of their religious comrades. Or are the religious boys who volunteer for elite units simply the cream of the observant crop? Or is the Army going to end up as the only framework within which we do not throw stones, no matter which side of the fence we are on?

* * *

A BRIEF moment of panic came over me Sunday evening, at the unaccustomed hour of 10.45 p.m., when Ram Evron announced that he was going to play a little radio game to find out about public opinion on Meyer Lansky's citizenship rights. ("Tonight," Army Channel.)

Was he going to call me up and ask for my views, with substantiating analysis? But I am usually asleep at this hour; is it correct to go phoning people so late?

My alarm was quite silly; the listener is supposed to call Ram Evron. (It is only on that other programme, about what record is being played, that the listener's phone is rung. My favourite recent item on that programme was the young boy who was called up and asked if he was listening to the radio and the Channel in question. Yes. And what record had just been played? Well, he didn't know because he had also been asleep.)

But to return to public opinion on Mr. Lansky. Five men and one woman telephoned in. The first caller said "Yes, by all means he should be a citizen, especially if he invests money here." The second said, "Yes, he has every right to stay; until it's proven that he is committing criminal acts."

Ram Evron did an excellent job as the devil's disciple; he had done his homework beautifully, and he kept quoting conflicting ministerial positions on the issue. "And what if we become a haven for criminals?" he asked.

Answer: "Well, I think we've already become something of the kind."

The third caller was the lone woman. "I'm of your opinion," she told Ram Evron. (He has, incidentally, one of the most soothing and seductive voices in the business, even when he is discussing the Law of Return.)

"But I haven't stated my opinion," he protested. "I was just questioning the others."

"Never mind," continued the maternal voice. "Law or no law, democracy or no democracy, we shouldn't have types like that here. You wanted my opinion, and that's it!"

The fifth caller made a new point. "We seem to be enabling — very unfortunately, and even if only subconsciously — to the view that if a man has *money*, that's the overriding consideration."

The sixth said Yes, Yes, he should certainly be awarded citizenship. He spoke so eagerly that I wondered whether local members of the Jewish Defence League, who have committed themselves so militantly on behalf of Mr. Lansky and his friends, might not have bestirred themselves to heroic telephonic acts.

The view of caller number five stuck in my mind — to the point of looking up the newspapers of 1962, when Dr. Richard Sobler, the American Jew convicted of spying for Russia, slashed his wrists on a plane carrying him away from Israel, where he had not been permitted to stay. What I wondered, would be the view on Lansky if he had lost his money through some misfortune, and were asking the Jewish Agency for a loan to buy a flat? In summarizing, Ram Evron said, "Opinion tonight was largely in favour of Lansky. But not on a 'yes' or 'no' basis. There seem to be as many views as telephoners."

THE early afternoon session of Monday's "Diaspora Broadcasting" programmes was on immigration (Channel A), and offered, at least to me, little food for thought. Those snippets from statements by new immigrants and officials — I seem to have heard them all before.

By contrast the next session, on "Assimilation and the Preservation of Jewishness," produced wide-apart views and made it clear that the real intellectual complications may start only when you get here. Very well put together by David Weiser, participants ranged from Rabbi Pardes thundering on the evils of straying from tradition's path, to the young sabra saying "I have absolutely no feeling about Judaism. The main thing is to be a human being."

Then there was the excited young man with the rather scholastic thought process, who explained that the Beatles' songs were *good* while the Rolling Stones' were *bad*; and since the big influence on the Beatles was Bob Dylan; and since Bob Dylan turns out to be Jewish; and not only that, went to Kibbutz Hofetz Haim... He also suggested that we concentrate on the *good* parts of the Bible (the ones about social justice) and not the *bad* parts (war).

On points and on realism, Rabbi Pardes won hands down. "Our whole way of life — our clothing, our reading, our manners, our young — have become determined by America," he said. And he does not feel this is good. The odd thing is that his cataclysmic view is shared by countless thousands of young Americans. He ended on a rousing eschatological note about the world's going to the dogs, after which will come the Golden Age.

PUBLISHING MUSIC — AN OLD TRADITION CONTINUED BY A YOUNG ISRAELI

By Yohanan Boehm
Jerusalem Post Music Editor

A FRIEND recently said that to compose music is quite difficult and complex; to compose Israeli music, even more difficult and complex. To have it published and performed — a near impossible task! Biographies of the great composers of the past contain many exchanges of letters between composers and their publishers, discussing details, changes in scores, dates, but first and foremost financial demands and refusals.

Though music printing began about 20 years after the invention of ordinary letterpress typography, it was for a hundred years that double printing (one print for the staves, the second for the notes) held up the development of a proper publishing trade. Engraving on woodblocks was used, too, till printing from type and engraved plates had become popular. Ottaviano Petrucci, who was granted his permit in Venice in 1491, is generally considered to have been the first to print mensural music from metal type. The 16th century, experiencing the composition of madrigals, ballettis, villanelle, etc. in quantity, provided commercial viability, for there was great demand in aristocratic circles, later also in the homes and society of the rising burgher class, for music as a social pastime. Successive generations saw an improvement in printing and the establishment of publishing firms, some of whom are still extant. The English firm of Novello and Co. continues the work of founder Joseph Alfred Novello, who started his house in 1829. Breitkopf and Haertel of Leipzig set up printing in 1719 (printing first a Hebrew Bible) and practically all important composers of following periods were connected with them. Schott and Sons, in Mainz, was founded in 1773 and is still going strong. Boosey and Hawkes, in London, exists since 1816. Artaria, Vienna, is famous for its connections with Haydn, Mozart and Beethoven, having been founded in 1769; Ricordi, Milan, started business in 1808. Durand and Cie was founded in Paris in 1869. In 1885 Mitrofan Petrovich Belayev, from St. Petersburg, founded in Leipzig a publishing house in order to secure international copyright, which at that time did not extend to music published in Russia. Borodin, Moussorgsky, Rimsky-Korsakov, Glazounov, Taneyev and others were introduced to European audiences through Belayev. In the United States, Schirmer became active in 1861. In 1814 C. F. Peters, Leipzig, bought into a firm established in 1800 and published many important works by Bach, Haydn, Beethoven, Spohr and Schumann. The list of important publishing houses can be continued without limitations, but we could chose only the most famous and influential ones.

WILLY ELIAS

The Israel Music Institute (I.M.I.) was founded in Tel Aviv in 1961, on the initiative of Eliezer Peri, who still chairs the Board of Directors consisting of Dr. Melkman, Justice Many, Dr. Spira, Dr. Shmueli, E. Amiran, Gary Bertini and Uri Toeplitz. It has 120 works of all kinds in print, with another 220 passed for publication by its various committees. The America-Israel Cultural Foundation was a partner in the budget, until last year; but the I.M.I. is now solely supported by the Ministry of Education and Culture. Income derives from royalties for performances and payments for the loan of material. To cite only two cases of success: Mordehai Seter's score "Ricercare" caught the fancy of choreographer Glen Tetley and was danced some 150 times in Europe; Ben-Zion Orgad's "1:2:3" went on stage some 80 times in the choreography of Norman Morris and at the Ballet Rambert.

Seter's 'Tikun'

Among the more ambitious publishing items is Seter's "Tikun Hatzot" (Midnight Prayer), which was attractively printed in full score and complete material, involving quite an outlay of money; another is the publication of the Yehuda Leib Glantz "Rinat Hakodesh" which is already available in five volumes. This was undertaken in conjunction with the Tel Aviv Institute of Jewish Liturgical Music founded by the late cantor, and the collection contains many famous prayers and settings as used in this time. This issue is a fount of riches for students of cantoral music and a monument for the eminent teacher who tried to educate and inspire a new generation of cantors in Israel but was cut short in this prematurely (he died in 1964).

Another cooperative effort was the publication of three large volumes of the Eshkol-Wachmann Movement Notation. Underwritten by the Public Council of Culture and Art, this is an extension of the textbook published in 1958, dealing with "Classical Ballet" (1968), "Physical Training" (1969), and "Folk Dances of Israel" (1970). In many graphs, all movement is systematized for the use of teachers and students, amply explained in the accompanying text, and to my knowledge this publication is unique in the field of movement notation.

I.M.I. was also instrumental in having some 20 Israeli compositions (on nine records) released by CBS (Israel), subsidized by the Public Council of Culture and Art (RCA-Eastronics, Israel, has released other 10 works on six records on its own initiative).

I.M.I. distributes abroad, on an individual basis, scores to critics for reviewing, to soloists and conductors for performance, and to institutions for a similar purpose. For years the Institute, through its director Willy Elias, has been exchanging information with colleagues in 20 other countries through the Music Information Centre, of which the I.M.I. is an official member since 1969. He also provides specialized and accurate information to encyclopedias, "Who's Who" and the like. Until now, the personal details of Israeli composers were somewhat sketchy in these source works. Elias is trying to bring some order into this important field. At his Tel Aviv office in Sderot Chen, there is a growing archive of catalogues from abroad, material on festivals, and any useful information any Israeli may want to get on musical subjects. The Music Centre at the Institute collects scores, tapes and records; any visitor may look and listen in the field of Israeli music. Started only a few years ago, the Centre has already assembled over a thousand items.

Willy Elias, the man behind all this, was born in Baghdad in 1933. He has studied music since he was 10, both oriental and occidental. Immigrating to Israel in 1951, he studied violin and later theory with Yehoshua Lakner. He is a member of "Rinat," the Israel Chamber Choir since 1955, and is now completing his M.A. in musicology at Tel Aviv University. He collects Babylonian Jewish Hymns which he remembers from his father and from the synagogue in Baghdad. He is to do his Ph.D. but would not disclose the subject of his thesis. He intends to prepare a handbook on music notation, specially for percussion instruments, transposition tables (to help composers in score writing), and other devices to improve the clarity of scores. Brimming with energy and drive, he will no doubt do all these things without neglecting the Institute he has developed and brought up to international standards.

RADIO FOR MUSIC LOVERS

TODAY: 4.30 p.m.: Sestetto Italiano "Luca Marenzio". 5.40 p.m.: Rimsky-Korsakov: Trombone Concerto; Britten: Spring Symphony. 8.30 p.m.: Schumann: Dontscetti; Mozart: Violin Concerto in A (Zukerman); Bartok: "The Miraculous Mandarin." 11.05 p.m.: Composers suggest... Ben-Zion Orgad.

SATURDAY: 08.15: Mozart: Flute Concerto, K.314; Milhaud: Suite Provencale. 1.05 p.m.: Beethoven: "Coriolan" Overture; Saint-Saens: Piano Concerto No. 2; Schubert: Symphony No. 5. 5.05 p.m.: Composers suggest... Arthur Gelbrun. 9.20 p.m.: Bornstein: "Chichester Psalms"; "Fossimile". 11.05 p.m.: Monteverdi-Madrigal; "Orfeo"; Ballotto; Magnificat.

SUNDAY: 3.05 p.m.: Folklore from Rumania. 3.05 p.m.: Benjamin: "Jerusalem" Symphony. 8.45 p.m.: Opening Concert of the Israel Festival (see "Poster"). 11.05 p.m.: Lalo; Bloch; Kodaly (Dances of Marosszek).

MONDAY: 3.05 p.m. Boston Symphony-Charles Munch: Beethoven: Leonore No. 1; Tschaikowsky: Symphony No. 6. 9.45 p.m.: Duets by Purcell, Handel, Schumann, Mendelssohn.

TUESDAY: 3.05 p.m.: Mozart: Piano Sonata, K.333; Songs by Honegger and Scheeck. 8.30 p.m.: From the Israel Festival — all Bach (see "Poster"). 11.05 p.m.: Ravel: Introduction and Allegro for Harp. Schubert: Septet.

WEDNESDAY: 3.05 p.m.: Szigeti plays Bach: Adagio and Fugue in G minor; Beethoven: Violin Concerto (Walter). 4.05 p.m.: Schubert: "Die schoene Muellerin", part 3. 5.05 p.m.: Walton: Violin Concerto (Heifetz); Dvorak: Serenade. 10.05 p.m.: Rossini: "Semiramis" — complete opera.

THURSDAY: 3.05 p.m.: Bach: Contrapunctus 13; Schumann: Fantasy in C (Horowitz); Toch: Serenade in G. 5.05 p.m.: Mozart: Symphony No. 38; Vaughan Williams: "Flos Campi". 8.45 p.m.: Avni: String Quartet; Schumann: Dichterliebe (Hagenauer); Schumann: Quartet in A (TA String Quartet.

DUTY FREE outlets
direct deliveries from abroad
television receivers, tape recorders, radios, record players and changers, hifi stereo transistors, vacuum cleaners washing machines, etc. domestic electric appliances
GRUNDIG

GRUNDIG
ORDER YOUR REQUIREMENTS THROUGH:
TEL AVIV Beri-Shaul Electronics Co., Ltd., 70 Nahlat Binyamin, Tel. (03)-54606.
JERUSALEM — Elkan, 86 Ben Yehuda, Tel. (02)-28892.
HAIFA—Stereo 25, Herzl, Tel. (04)-41582.
BEERSHEBA — Paina (Employal), 86 Rehov Herzl.

NOTICE TO EMPLOYERS

INCREASE OF CHILDREN'S ALLOWANCES FOR WORKERS

In accordance with an order of the Minister of Labour, the size of the children's allowance for workers for the first child has been raised by IL5.00 from IL12.50 to IL17.50, as from January 1, 1971.
Employers are requested to pay the difference of IL5 monthly to all employees entitled to a workers' children's allowance for the first child who until now, have received IL12.50 monthly, as from January 1, 1971.

AMOUNTS OF ALLOWANCE FOR WORKERS

	Monthly Allowance	Daily Allowance
One child	IL 17.50	IL 0.70
Two children	IL 35.00	IL 1.40
Three children	IL 52.50	IL 2.10

Refund of Payments to Employers
The amount of the difference paid to employees will be refunded to employers as part of the normal monthly report on Insurance Payments (Form 102).
The special form that was attached to the circular sent to employers concerning the 'June, 1971 Children's Allowance for workers" should be filled in concerning payment of the difference.
Similarly, the amount of the difference that has been paid should be included in the next monthly report to the Institute (Form 102).

Dear Employer
A circular to employers containing general guidelines concerning payment of workers' children's allowance has recently been sent to all employers. Additional copies are available at National Insurance Institute branches.

המוסד לביטוח לאומי

هكذا من الأصل

Pop at the Old Folks' Home: Asi Dayan at left.

Shooting on Rehov Carl Netter. Director Boaz Davidson (left, beard and hat) and photographer David Garfunkle (sitting on crate).

DAYAN'S 'HALF & HALF'

By Helga Dudman

"HONIGWACHS and Honigwachs, Accountants" reads one sign at the front of the old building on Rehov Carl Netter. Nearby is another: "Hetsi, Hetsi Incorporated — Asi Dayan, Producer." Both signs are genuine, though such is not the case for everything in the second office, which is a film studio.

Three white chickens, for instance, cluck resignedly inside a yellow plastic cage outside the "Hetsi Hetsi" ("Half-and-Half") office. They are "continuity" for a scene in which somebody gets off at the railway station with a chicken and then afterwards...

It is hard to get a coherent version of the plot of the film now being shot (in colour) on location throughout Tel Aviv — at two bakeries, at an old peoples' home, at various private houses. The title refers to two halves of a winning Mifal Hapayis ticket. One of the owners dies: where is his ticket?

The script was written jointly by Boaz Davidson, who directs, and Nissim Azikri and Asi Dayan; both of whom appear in the film. Others in the cast include Zeev Berlinsky (who plays a baker in an old-fashioned bakery — and who in real life, besides being a veteran comedian, runs the "Aladin" in Jaffa), Nahum Buchman, of the Habimah (who plays the owner of an "automated" bakery) Rahel Levy, Aliza Itzhaki and quite a few others. There is no "star."

"I don't think there is any longer any contradiction between a commercially-successful film and a 'work of art.' Good films can also make money," Asi Dayan told me during a shooting break this week. He was dressed for his part — a thief who, in the pursuit of his profession, tries to become a pop singer. Asi sings in the picture; music is by David Krivosha, lyrics by Asi. He was wearing beige suede bell-bottomed pants, a belt with a determined buckle, and a fancily-stitched yellow shirt; later he changed this for a lavender-blue tee-shirt with turquoise decoration.

"There's no 'ideology' in the film — any more than in life itself," he continued in his low-keyed tone. "Up to now, Israeli comedies have been based on local folklore, on things that are hard for audiences abroad to understand." This film is intended to be a universally-understandable situation comedy and a dubbed English version is planned.

No, in the film Asi does not have a sensational success as a pop singer. 'We're a failure in the robbery, too. We do succeed in finding the second half of the ticket — up to a point." He is pleased with the film's progress so far, and, according to plan, it should open here, toward the end of September. "I hope we'll have a film that will be funny, but also beautiful. Not forced, but a real bit of life. Something like the Czech films."

* * *

FROM the Honigwachs and Honigwachs office next door came serious Germanic business sounds. In the distance, the chickens clucked. Photographer David Garfunkle, topless except for a light-metre around his neck, prepared to shoot Scene 188 (there were four takes) in which Asi does something to his shoe — actually, a high black boot and behind him another actor does some body-building business with an exercise contraption, which he places in a suitcase...

On the walls of the room which serves as an office — this old house has marvellous patterned tiles on the floor, and will probably be pulled down soon — are stills from "The Blue Angel," with Marlene Dietrich and Emil Jannings. The next room is an artist's studio, with a painting on an easel of Samson pulling down the pillars.

I asked if an artist really lives here. No, this is just for the film: Nissim Azikri plays a decorator, so my guess is that this is his place. The wife of one of the bakers is interested in painting, and...

"We are shooting according to a carefully-prepared script," said Director Boaz Davidson, topless and wearing hot pants (shorts, that is, on a very hot day and under the hot cameras) and a purple felt hat. His first feature, last year's "Shablul," with Arik Einstein, was done, more casually, on the basis of improvisation. The "Hetsi-Hetsi" budget, he said, is five times that of "Shablul." (Besides the producers, the Geva Labs also have a financial interest.)

"Everything is being filmed on actual locations, mostly in Little Tel Aviv (except for Asi's Jaffa penthouse). Any time we saw a flat we wanted to use, we just asked the owners."

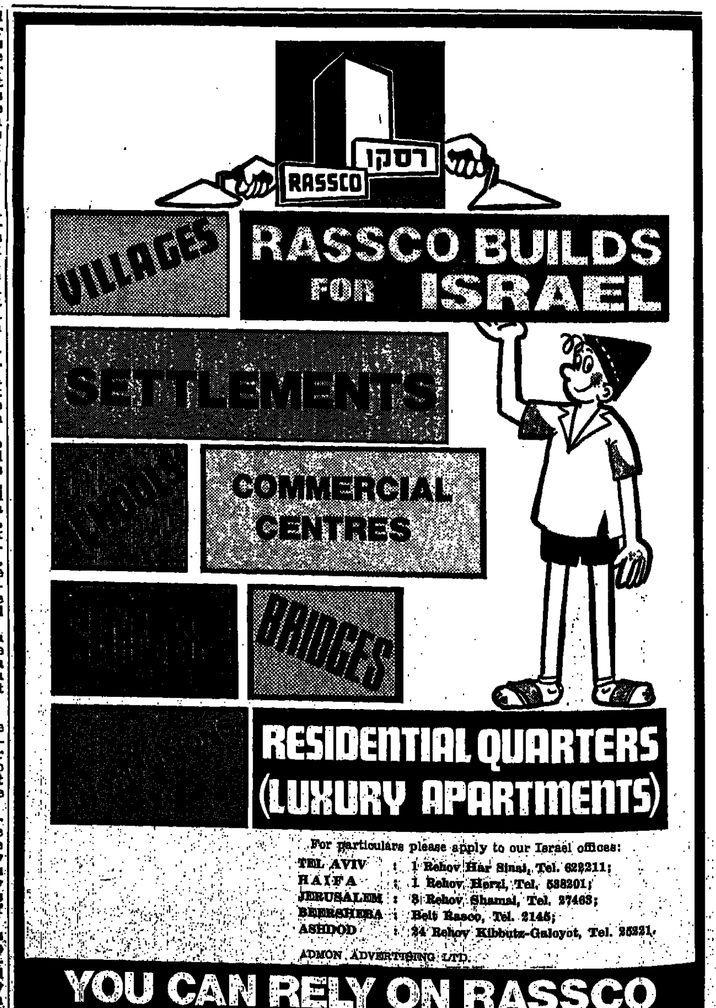
* * *

ON another location — the "Eilat" bakery in Jaffa — I approached a man with flour on his chest, a grey tank-top and a baker's cap. "How is it to have these film people around?" I asked.

"Very nice. Charming individuals." This turned out to be Nahum Buchman, who plays the automated-bakery baker. Ze'ev Berlinsky, the one who believes in "loaves with soul," made by hand, the old fashioned-way, was complaining about the trials of realism:

"My house is full of flour. It's in my shoes, in my bed..." To get the hang of his part, Berlinsky took a job in a local bakery where the first few hours were difficult, but soon thereafter he acquired craftsman-ship. "Look, you're a serious worker," the owner told him after the first night. "These young boys I have here, they have nothing but *discotekim* on their minds. You come every Thursday night, you'll get IL30 and three *hallot* to take home.

Asi is already thinking of his next film. "I have something in mind. And the next one I want to direct, too."



SUPER-VINTAGE WINE

By Ephraim Kishon

"GOOD morning gentleman, we are the purchasing mission of the Israel TV. We came abroad to buy feature films for our station."

"Welcome gentlemen. We have a wide choice of films to offer you: action, science, war, love and 'crime pays.' In what kind of film is the Israel public interested?"

"The polls prove that they prefer films starting between 8 and 9 p.m."

"We've got them!"

"Just a second gentlemen, we have to say right away that we are a particularly small country surrounded by enemies, therefore our TV budget too is most limited."

"Don't the Israeli viewers pay a TV levy?"

"And how, but the money is used for encouraging the textile industry. How much do your films cost if we may ask?"

"Our prices change according to the year of production. Films produced after 1960 cost $250. The price of those shot after 1955 is only $180. What are your financial possibilities?"

"Have you got something from 1930?"

"Naturally. Excellent films of Ramon Navarro, Gloria Swanson, the unforgettable Dolores Del-Rio. It's like vintage red wine whose bouquet improves with the years. Here is a hit of the early 20th century 'The Satan of Booze,' the U.S. authorities fighting bootleggers. Bela Lugosi in the part of the cynical moonshiner..."

"How much?"

"$82."

"Have you got something less topical?"

"Yes. Lionel Barrymore in 'The Blue Angel.' Only $65."

"Is there a discount for underdeveloped countries?"

"Unfortunately, no. But an earlier version of this film with Emil Jannings in the part of the professor, of 1927, goes for only $51."

"Couldn't you make it $15?"

"Sorry, this is a film every collector would give his eye teeth for. Ask your grandmothers, gentlemen, the older among them will remember this film. I am convinced that the Israeli public, with its exquisite taste, will enjoy this classic creation..."

"It's a matter of budget gentlemen. May we call Jerusalem and have a little talk with our bookkeeper..."

"Please..."

"Hello, Zwanziger? We found something most adequate, an almost new historic film, the price is $53.53, yes 53. Maybe we can squeeze it down to 52. No, they don't understand. He brew. That's the price, 52-53. Still, it's a full length, with all the trimmings, a director... Excuse me gentlemen, Mr. Zwanziger asks whether you have an earlier version of the Blue Angel?"

"I think so. From 1917, with Mary Pickford and Douglas Fairbanks. An extraordinary movie. Lots of sentiment, lots of gesturing, maxi-skirts..."

"Can you supply it from stock?"

"On the spot. I'll send someone down to the Museum and within an hour the film will be here."

"How much is it?"

"$1.50 a pound."

"Hello Zwanziger? They've got a cheaper Angel, it's quite blue, perfect... What? No we didn't ask that... Excuse me, gentlemen, Mr. Zwanziger asks, is this a silent movie?"

"I guess it is. But with very clear subtitles on a background with drawings. It comes out beautifully on the TV screen. Accompanied by piano of course..."

"Mr. Zwanziger asks, could the accompaniment be by harmonica?"

"Absolutely. The Royal Afghan TV, for instance, gives drum accompaniment."

"Have you got something more classical, early Rudolph Valentino or something?"

"'The Great Train Robbery' of 1903, by the Lumière method. Forty-five minutes. Only $20."

"Tell me gentlemen, was there cinema in the 19th century?"

"Unfortunately, only the zoogyroscope. A revolving disc and through the apertures you could see a racing horse or a ballet dancer in motion..."

"Is it complete?"

"Yes. With kerosene lamps. Four and a half dollars including the crank handle."

"Mr. Zwanziger asks if we could pay in instalments."

"I think so."

"OK, wrap it up."

Translated by Yochanan Goldman by arrangement with Ma'ariv.

AN ISRAELI IN INDIA

(Continued from page 16)

after forking out, I signed my West Asian name, and Jerusalem. The chance encounters with "unusual" individuals becomes routine. Driving into lush green Kerala, through monsoon lakes on the way to the Jewish community in Cochin, black umbrellas everywhere look ludicrous. Passing a village in this politically-conscious State, pausing at a roadside group of the prettiest strikers we ever saw — cachou nut workers out for months — we donate to the strike fund. A dip in a broad, brown, monsoon-swollen river by the side of a silent ashram, in the shade of palm leaves. There are also shadows: In a town in central India I asked a young man why he didn't use a bicycle (as so many do); it took him hours, in the heat, to get on and by bus to work. A second-hand cycle cost about as much as I was spending each day — much too much for him. Not so for the Westernized Maharanee, an elegant lady who, attending the wedding of her daughter, I heard addressed by middle class Indians, quite naturally as, "Your Highness." An Indian urged me to go to the palace wedding since "princely weddings are rare now." No less princely were the fairyland equestrian wedding processions unexpectedly lighting up the night in quiet city streets. Then, of course, there was the fat Indian merchant swaddled in white, who enters my empty train compartment, without a word unwinds his bed-roll, snores for a couple of hours, and completing the ritual, turns on me. "Ah, Israel." Back in business, the wandering emissary; being an Israeli is a profession.

To Mat'am Hafetz Hayim

Jerusalem

Best wishes for success on the opening of the shopping centre for frozen foods in Jerusalem

Sunfrost Ltd.

Quality frozen foods, Ashdod

To Mat'am Hafetz Hayim Jerusalem

A hearty toast for the success on the opening of the new centre

MEROM KOR — Electrical Refrigeration, Refrigerating Compartment Planning, Commercial Refrigeration, Airconditioning Insurance Service, Lod, 60 Rehov Herzl, Tel. 03-962936

To Mat'am Hafetz Hayim
Jerusalem

BEST WISHES FOR SUCCESS

Nahum Hershovitz
Refrigeration Engineer,
Tel Aviv.

To Mat'am
Hafetz Hayim
Jerusalem

Our sole representative

Congratulations on the opening of the first centre for "heat-and-serve" meals

Mat'am Hafetz Hayim

Ready-made Foods Manufacturing Co. Ltd.
Kibbutz Hafetz Hayim

TO
Mat'am Hafetz Hayim

Best wishes on the inauguration of your frozen foods centre

Meir Naftali
Industrial Electric Services,
10 Rehov Ben Sira,
Jerusalem.

To our representative in Jerusalem
Mat'am Hafetz Hayim

Sincere congratulations on the opening of your frozen foods shopping centre in Jerusalem

Snowcrest Quality Ice Cream

Kosher under the supervision of the Agudat Yisrael Rabbinical Council—Jerusalem

GOOD NEWS IN JERUSALEM

The first shopping centre for frozen foods and ready-made "heat-and-serve" meals.
All products prepared by the latest techniques of frozen-food production.
Open continuously from 9 a.m. to 7 p.m.

Mat'am Hafetz Hayim Jerusalem
8 Rehov Agrippas (opp. Eden Cinema)
Tel. 20830

هكذا من الأصل

Artists and scientists at work on the face of the Nesher quarry on Mount Carmel.

ART IN THE SERVICE OF NATURE

THE dispute between the Nature Preservation Authority and the Nesher Cement factory in Haifa, over the harm caused to the beauty of Mount Carmel through quarrying has led to the start of the first Israeli experiment in rehabilitating a landscape which no longer serves its applied purpose.

Ecological art is not simply landscaping written large; it also takes into account the character of local interests (in this instance, industrial), the nature and appearance of the surrounding terrain, the chances of introducing a more varied vegetation than was previously found there, plus other considerations needed to reconstitute the site in a form which may — perhaps — even improve on its original state.

Art and technology

So far, ecological art has been in the hands of the artists themselves. It has partly evolved from the increasing bond between art and technology. It likewise partly belongs to a progression of ideas which spring from Duchamp's "ready mades" — that anything can be art, thence through Dadaism, on to anti-art and non-art, often up one blind alley and down another, until we arrive at the "earth works" at present in vogue in America and now spreading to Europe. These last are one-man efforts at embellishing the existing landscape, by adding objects to it, by systematic earth excavation, by drawing furrows or lines across it, constructing gigantic lettering on the surface, packaging it in cellophane, even by placing ice-encased flowers on frozen rivers.

The life expectancy of such experiments depends on weather, landowners, authorities and the artists. Permanency, however, is not a *sine qua non* in today's art and thus ties up with contemporary thought on imponderables, indeterminacy, the irrational and the subconscious, relativity, and, most recent of all, the bogey of nuclear war. Whatever those who execute these ecological undertakings may call them, they are an art for art's sake which may provide lessons for the future.

By EPHRAIM HARRIS

On the other hand, the Nesher scheme — sponsored by the firm itself and with the enthusiastic cooperation of its manager, Mr. Raz — is a practical application of ecological art going straight to the heart of an acute Israeli problem. The blot of disused quarries on the scenery is daily becoming more and more serious, with the country's growing appetite for building materials. The project, to succeed, will have to justify itself on ecological grounds, but as a pilot enterprise for general adoption it must also determine the ratio of expenses to results. The initiator and begetter is the sculptor Y. Danziger. (Incidentally, sculpture has been, and is, an art medium greatly affected by technology; and many ecological artists abroad have had a sculptural training. It is probable that the coordinator will always have to be an artist able to visualise the final result fitting harmoniously into its setting.) Mr. Danziger is backed by a team of experts including Prof. Naveh of the Technion, Dr. Morin of the Ministry of Agriculture and others.

The site selected is a disused Nesher quarry of a total area of about 300 dunams, biting in a wide semi-circle into the flank of Carmel. The first operations have already commenced. A section of sheer quarry wall has been blasted into a slope of 45 degrees, as an initial "earth work," to facilitate the sowing of grasses and the planting of bushes. Nevertheless, vertical walls remain, a delicate problem because anybody can see that, although the flat ground has been carpeted in green, the walls of Roman and Crusader quarries still remain nearly bare except for the crevices. So these walls are also to be planted; a special irrigation system on their face is being installed. The slope created is already covered with broken earth and rock taken from another corner of the same quarry — the soil hereabouts is not as homogeneous as it appears to the naked eye — and will be fertilised by a compost of paper waste (cellulose) and a special plastic gum, mixed with water and sprayed by a pump gun. Then the crumbling nature of the rock brings up the question of erosion, and an anti-erosion system is also under way.

That is not bad going for little over a single fortnight. Sowing and planting is beginning but will not move into full swing until the 1972 season. The date set for the completion of the project is three years after the cessation of irrigation because, if the land is to revert to a natural state, the vegetation must be strong enough to subsist on rain alone; during the three years' period, unsatisfactory plants will be removed and replaced by others. They will also have to resist air pollution since the site is near the factory and a main road carrying a heavy burden of traffic. The layman who watches from the outside and can therefore permit himself optimism, remembers that grass does grow in the poorest backyards and vegetable allotments abound in the grimiest of industrialized areas.

Ecological art, whether as a one-man or a cooperative undertaking, must inevitably gain in importance and be compelled to tackle all kinds of topographical situations. It is a spark of hope at a time when many believe that art, having seemingly exhausted all possibilities of further development, has reached a dead end.

IMMIGRANTS!
Order your furniture direct from Scandinavia
DUTY-AND TAX-FREE
First-class quality ★ Factory prices ★ Personal service
Scandinavian Home Galleries Ltd.
IMPORTERS AND WHOLESALERS,
Haifa, 11 Rehov Pevsner, Tel. 63143.

Kriza here to rehearse new ballet

By DORA SOWDEN

FOR John Kriza, American dancer - balletmaster - teacher, coming to Israel is "second time luckier." The first time he was due to come was in 1956, where he was a principal of the famous American "Ballet Theatre." The company was touring Europe and was scheduled to visit Israel. Then came the Sinai Campaign. The visit was cancelled.

"I've been wanting to come ever since," said this dancer, whose name figures in every book on American ballet. "The unfortunate thing for me this time is that I shall be here only three weeks and working all the time, so that I shall be able to take only a quick look round. But I hope to come back — and then, yes, it will be third-time luckiest by arranging also to tour the country."

He is here to rehearse a ballet for the Batsheva Dance Company — "no, not my own," he said, "but by Herbert Ross who has created dances for many films and is now a producer-director." ("The Owl and the Pussycat" was one of the Herbert Ross' films.) The ballet, called "Capricos," was commissioned originally by Ballet Theatre and was inspired by four Goya etchings, with music by Bela Bartok. Mr. Kriza has just rehearsed this same ballet with the Royal Ballet in London. "When they heard I was going to Israel, they asked me to come via London and do the ballet for them," he explained. It will be presented at Sadler's Wells by the Royal Ballet next season. It will be presented in Israel by the Batsheva Company as part of the Israel Festival.

How does John Kriza come to be producing this ballet? He has danced in it many times during his 27 years with Ballet Theatre. Indeed, he has danced principal roles in many now famous ballets — like "Fancy Free" and "Interplay" (both by Jerome Robbins). He was one of the leading dancers in those golden years of Ballet Theatre when the company included such names as Alicia Alonso, Anthony Tudor, Hugh Laing and Melissa Hayden. His dancing has been described as "superb" and "flawless."

Of Czech origin (his parents were immigrants), John Kriza was born in Chicago 51 years ago.

JOHN KRIZA

He now devotes himself mainly to teaching — at the Indiana University.

The ballet "Capricos" will share the programme of the Batsheva Company with a new ballet by Brian Macdonald, the Canadian choreographer who recently did "Voices from a Far Place" for the Company. He has returned to create "Martha's Vineyard" in which the whole company will take part. Decor and costumes have been designed by members of the company Ya'acov Sharir and Yair Vardi. The music is by Norman Dello Joio.

GALLERY GUIDE

JERUSALEM

ISRAEL MUSEUM

Contemporary Japanese Prints (from Wed).

The Feuchtwanger Collection of Judaica until end July. Picasso Ceramics. Early Mediterranean and Near-Eastern Cultures. Emmanuel Ronkin — Paintings and Drawings. Jean-Pierre Raynaud — "1000 Pots" — an environment. Albrecht Duerer: Woodcuts and Engravings. Athens — its Golden Age — Youth Wing.

MINIATURES. — A commendably different show by a group of Jerusalem artists and sculptors, some of whom have weighed-in with assemblage instead of their usual paintings. However only a few of them have solved the problem of working on a small scale by adjusting their composition accordingly, notably Hoffman with some delightful little woodcuts of engaging simplicity; and Kilemnik and Zivia with some micro-etchings. Most of the painters have simply reduced in scale crowded compositions with much too much going on in them for a work of less than 10 cm., particularly as they are generally poor in finish. A notable exception are some quite amazingly careful pop works by Robert Gubbi, rendered in a classical flat poster technique; they are so well done that it is hard to believe that they are not photographic reductions of large canvases, so that the illusion is almost self-defeating: one feels a real need to see this new painter (a professional graphic artist)) working on a large scale. (The Little Gallery, Rehov Schatz) till July 20 (M.R.)

COLLECTORS' CHOICE. — Marvellous new semi-kinetic sculptures by Benni Efrat, who is making an international reputation, as well as fine new Zaritzkys and new works by Rafi, Koren and others (Rina Gallery, by appointment Tel: 56078 or 11-1; 4-7 except Friday. 90a Herzl Blvd.) to be reviewed.

NAHADA HARNIK-GEFEN. — Watercolours (Engel Gallery) opening July 20 till Aug. 7.

DRAWINGS — A pleasant excursion, largely into the past, of studies by Israeli artists, many of them "coloured" works that cross the borderline into painting. (Engel Gallery) till July 18.

YOUTH ALIYA GRADUATES — 10 Israeli painters, some of them very well known, in group show (ICCY).

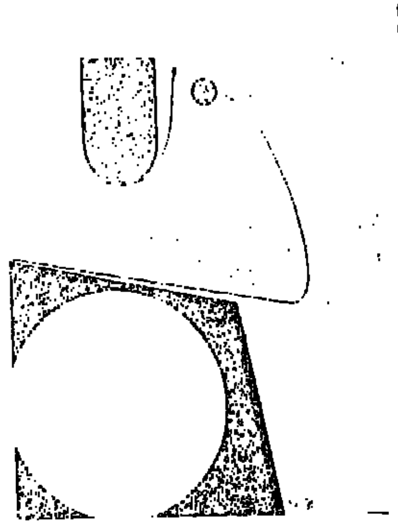
ALBRECHT DUERER — German Embassy show of reproductions of woodcuts and etchings marking 500th anniversary (ICCY).

NEW AMERICAN PRINTS — 80 examples of colour graphics, from abstract to neo-expressionist, by some of America's best exponents, open at evenings of art film showings (on application) and to public Mon.-Thurs. 11 a.m.-7 p.m. and Fri. 11 a.m. — 3 p.m. (U.S. Cultural Centre)

TEL AVIV

MAKONDE SCULPTURES — Sculptors of the Makonde Tribe of the East African Malagasy Republic have produced an art that is quite different from that of other African cultures. It is an art that bears many of the visual attributes we associate with surrealism, particularly as expressed in certain works by Tanguy, Dali and Lam. The sculptures, all in ebony, are linear, with long thin limbs and abstract elements, dislocated parts of the human and animal anatomy and are open and airy, in contrast with most African sculpture that is closer to the solid volume of classic western sculpture. These are works of great inventiveness, skill and artistic sensibility. The entire collection has been donated to the Israel—Africa and the Malagasy Republic Friendship Association by Mrs. Bluma Darsysky—Castelbolognesi and is regarded as the cornerstone of a permanent collection of African art to be housed eventually in a special museum. RAMAT AVIV (Museum of Ethnography and Folklore, Museum Ha'aretz Complex). (R.B.)

PAINTING AND SCULPTURE IN GLASS — It is difficult to decide who or what is at fault, the artists or the medium (perhaps both) but this modest selection of essentially experimental works falls flat as serious artistic achievement while pointing to possibilities in the field of decorative art or the design of useful objects. All the works were done in the workshops of the glass products firm of "Lanel" Ltd, and some have incorporated techniques developed by the firm. The paintings are all translucent with lights behind them. Although one of the techniques allows for painted glass sections far larger than are possible than in traditional stained glass methods, the lead divisions have been painted in, in order to make the work resemble stained glass! The paintings, which include works by Nahum Gutman and Yohanan Simon, are inferior to paintings in conventional media, technically and even in terms of colour richness. The glass sculpture, including two pieces by Moshe Ziffer, in no way reveal significant properties in the transparency or surface quality of the glass. However, cleverly rigged curtain of painted glass "tiles", a table and large bowls that give an effect of turbulent water, demonstrate possibilities that deserve to be developed. RAMAT AVIV (Glass Museum, Ha'aretz Museum Complex). (R.B.).



Yehoshua Eliraz: "Abstraction" (Chemerinsky Gallery, Tel Aviv).

Raziel Pines: "Boy" (Haramati Gallery, Tel Aviv).

GORDON COLLECTION. — As usual, this gallery has produced one of the finest cross sections of recent Israeli art and experimentation to be seen in this country. Works by such local notables as Yosef Zaritzky, Michael Druks, Uri Lifshitz, Raffi Lavie, Ami Shavit, Aviva Uri, Alima and Avraham Hadad are rarely seen in other Tel Aviv galleries. Among the high points are three of the new collages by Druks in which he uses contemporary materials (labels, zippers, wire, rivets, etc.) in precise, bright sweet-but-acrid compositions. An interesting "exclusive" too are the new experimental creations of Michael Eiseman: "mono fibre prints" in which the entire work, including controlled painterly textures, flat precise colour areas, reproductions and drawing are actually part of thin, flawless, softly gleaming fibre-glass. (Gordon Gallery II, 4 Natan Hehaham.) Till July 31. (R.B.).

MABAT COLLECTION — Another bright and interesting show, including a number of works of special interest. Among them are the pencil drawings of the elderly naive artist Itzhak Katz, which feature his peculiarly animated and original versions of memorized events e.g., a basketball game and a Larry Adler performance containing great attentiveness to the members of the audience; several large prints by Matti Greenberg (recently returned from London) in which his combinations of grotesque machinery snipped from old reproductions and the human figure have been successfully translated into the etching medium. Also to be noted are the distinctive abstract expressionist paintings of Moshe Kupferman, several Tumarkin sculptures (also at the Gordon)) and a few of sculptor Buky Schwartz' diagrammatic drawings. (Mabat Gallery, 31 Gordon.) (R.B.).

DVORA SHOCKEN COLLECTION — The show is dominated by large canvases by Moshe Givati which combine abstract and figurative or at least organic-fleshy qualities, in a free painterly approach. Neustein's painting is in several separated parts and projects a feeling of kinetic progression. Sculptor Pinhas Eshet (examples of his small gleaming "embryo" works), John Byle, Lea Nikol, kineticist Ami Shavit (an enclosed "tamed" dancing ball) and others, contribute to an interesting though uneven ensemble. (Dvora Shocken Gallery, 59 Rovevei Zion.) (R.B.).

YEHOSHUA ELIRAZ — 1968 Bezalel graduate shows hard-edge abstractions following a year in London. In most of the paintings he uses a spray technique that produces even gradations of hue and tone. Using mainly rectilinear shapes and divisions, the gradations mould their surfaces into illusions of warped and slanting surfaces. In some of these the colours are frankly lurid. In other works, forms are flat and movement space and solid objects are created by colour and springy ball and nodule tipped lines. Many of his works miscarry and veer into vacuity or cuteness but he is just getting started in an art orientation that has as yet no real tradition or foundation here. (Chemerinsky Gallery, 30 Gordon.)

EDUARDO VERNAZZA — Drawings by prominent Uruguayan artist, Impressions of figures, some of them well-known stage personalities. His handling is gestural and competent. The selection is composed of works done during the past 20 years. Part of the carefully selected and balanced gallery collection of works by Israeli artists continues in the second showroom and will resume again in the main hall following the termination of the Vernazza Show in about one week. (Beit Leivik Art Gallery, 30 Dov Hoz). (R.B.).

SEVEN ISRAELI PAINTERS — The landscape paintings of S. Zalman Baran, a painter who immigrated from the U.S.S.R. not long ago, are more slick than previously exhibited works of his. But that implies at least a modicum of professional maturity, a quality that is painfully lacking in the works of the other six exhibitors. (Israels Gallery, Israels St.) (R.B.).

THREE URUGUAYAN PRINTMAKERS — Works by Glauka Capozzole, Israel Pavlotzki and Luis Solari. OLD JAFFA (Old Jaffa Gallery). From Sat. eve., July 17—Aug. 7.

LAWRENCE MARCUSSON — Painter who was born in Glasgow and studied painting there and who is a member of Kibbutz Kfar Hanassi, shows deft descriptive renderings of figures and several inventive landscapes. (Kats-Idan Gallery, 19 Frishman.)

RAZIEL PINES — Scratched crayon renderings of figures and some still lifes by member of Kibbutz Yagur. (Haramati Gallery, 23 Israels.)

TEL AVIV MUSEUM — New building: Israeli Paintings and Sculptures, Art and Science, Contemporary French Tapestries. Helena Rubinstein Pavilion: French Tapestries, International sculptures from the coll. Dizengoff House: works from the Museum's art classes for youth, paintings from the coll.

PHOEBE DELIGTISH — Intricately worked surrealist landscapes. OLD JAFFA (Old Jaffa Gallery).

KLATCHKIN COLLECTION — Surrealist and descriptive paintings and sculptures by Israeli and French artists. (Hadassah Klatchkin Gallery, 33 Frug.)

JOEL LOTAN — Retrospective show of nature photographs. (Kibbutz Artzi House Gallery, 13 Leonardo da Vinci.) Daily except Sat., 8 a.m.-8 p.m.

HANNA KAY — Erotic themes in decorative contour-line drawings remarkable for their innocence. (New Gallery, 32 Reiness.)

EDITH SAVION — Paintings (220 Gallery). July 13-31.

ZIPPORA ASHKELON — Sculptures. (Manya Bialik House, Bialik St.)

HAIFA

LEAH NAHUM. — Primitive landscapes and still lifes in clean and disciplined oils. The primitivism is apparent even in the choice of subsidiary motifs, e.g., the table clock in "Flowers" (20) and the pocket book beside "Chrysanthemums" (26) the composition of upper contours in relation to sky or other background ("House on Carmel" and "Houses on Carmel"). Her paintings are, on the whole, quite competent but she should give up the use of a predominant violet where it occurs. (Ritz Gallery). Till August 6. (H.)

SUMMER EXHIBITION OF PAINTINGS. (Hagefen Gallery). Till end August.

"MULTI-ISM 2." — A collective show of 80 painters and sculptors. The paintings can be divided into hard edge and, what may be better denominated, vague and indistinct, stemming from our past tendencies. (Museum of Modern Art.) Till July 31.

IZHAK FRENEL. — Oils entitled "Paris and Interiors" most ably painted in the style which, at the turn of the century, emanated from impressionism. (Traclin Gallery.) Till July 31.

KEISHO CARELESS. — A Japanese calligrapher (she is married to an Englishman) in classical style. (Museum of Japanese Art.) Till end July.

MUSIC IN THE ANCIENT WORLD — Archaeological finds and reconstructions of ancient musical instruments, from the 3rd millennium B.C.E. to the Byzantine period. (Haifa Music Museum.)

NAHARIYA

FELICIA FREUNDLICH. — Oils ranging from naturalism to a passable realism and divided between impressionism and a style of defined areas. The palette of the land and urban scapes is limited repetitiously to lemon, green and blue. "Acre Bay" is impressionist but the strongest is "Massada St., Haifa" whose direct linearity and colour prove that, as in similar paintings, this is her proper style. The figure studies, with a more varied palette, follow that same manner. The most effective is "Girl at the Window" and, since it has been exhibited previously, one would have thought that it would have avoided some of the other portraits. Figurative work, however, is probably her forte. Again, as impressionism, we have the delicate "Odalisk." (Municipal Museum). Till August 7. (H.)

ASHDOT YA'ACOV (MEUHAD)

CERAMICS. — From the Jordan Valley regional group under the instruction of Hannah Yitshaki (Afikim, Uri and Rami Museum.)

CAESAREA

GAIL SALTZMAN. — Prints and etchings. (Modern Art Gallery). Opening Saturday, July 17, 6 p.m.

The colourful scene at Hutsot Hayotser's annual arts and crafts fair, opposite the Capital's Old City walls, which attracts hundreds of visitors every evening. The weaving, jewellery, ceramics, painting, etc., is on sale at the entrance of each workshop and there is an attractive restaurant and roof-garden cafe in the complex. The fair is open evenings until July 20. (Photo by Rubinger)

A Negev Beduin artist, Bashir Abu Rabia, 20, has opened a show of his works at the "London Minster" Gallery. He is now working in Tel Aviv. (Photo by Israel Sun)

SAFAD

PALESTINE-MAPS AND VIEW — Old maps and prints (Printing Museum). Till July 24.

Composition by Gail Saltzman (Modern Art, Caesarea).

هكذا من الأصل

Tel Aviv Cinemas

Commencing Saturday, July 17 at 7.15 p.m. and 9.30 p.m.
Weekdays at 4.30 p.m. — 7.15 p.m. — 9.30 p.m.
See times of performance of individual cinemas

ALLENBY Tel. 57820
RICHARD BURTON
Raid on Rommel
Sat. 7.30—9.30
Weekdays 4.30—7.15—9.30

ARMON DAVID Tel. 220954
BEACH SABRAS
Israeli film in colour
3.30—5.30—7.30—9.30

BEN YEHUDA Tel. 228409
6th week
7.15 — 9.30
a British Comedy of our times

Matinee at 4: "Tales of Beatrix Potter"

CHEN Tel. 226957
12th week
4.30, 7.15, 9.30

PARAMOUNT PICTURES PRESENTS
Ali MacGraw · Ryan O'Neal
LOVE STORY The Year's #1 Best Seller

CINERAMA
SONG OF NORWAY
Israel Premiere Starting Sat., 17.7
2 shows daily at 7—9.30

EDEN Tel. 57450
KHILONA
MONTAZ
GITANDRA
4—7—9.15

ESTHER Tel. 225610
11th week
CHARLES BRONSON
LIV ULLMANN
JAMES MASON
ON BEHALF OF THE FRIENDS
Saturday: 7.30, 9.30
Weekdays: 4.30, 7.15, 9.30
FOR ADULTS ONLY

GAT Tel. 267888
Israel Premiere
Those classic entertainers the Marx Bros. in their *funniest comedy film*
A NIGHT IN CASABLANCA
A Forum Release
For the whole family
4.30—7.15—9.30

GORDON Tel. 244366
3rd week
Sat: 7.15 — 9.30
Weekdays: 4.30 — 7.15 — 9.30
Andre Cayatte's film
mourir d'aimer
ANNIE GIRARDOT
BRUNO PRADAL
Based on a true love affair between teacher and pupil

HOD Tel. 226226
2nd week
SHAIKE OPHIR
in
Ephraim Kishon's film
Azulai the Policeman
4.30 — 7.30 — 9.30

MAXIM Tel. 227457
Edgar Allan Poe
THE RAVEN
7.30—9.30
Matinees at 11.30— 5.30
Charlie Chaplin:
THE CIRCUS

MOGRABI Tel. 58881
3rd week

A FRANKOVICH PRODUCTION
DOCTORS' WIVES
DYAN CANNON · RICHARD CRENNA
GENE HACKMAN · CARROLL O'CONNOR
RACHEL ROBERTS · JANICE RULE
DIANA SANDS · CARA WILLIAMS
Columbia Pictures COLOR
4.30, 7.15, 9.30
Adults only

OPHIR Tel. 613821
2nd week
MICHAEL YORK
ELKE SOMMER
ZEPPELINE
4.30 — 7.15 — 9.30

ORION Tel. 624025
12th week
BARBARA HERSHEY
in the Robert Weiss production
The Baby Maker
7.30—9.30
Matinees: 11 a.m., 3.30, 5.30
Walt Disney CINDERELLA

PARIS Tel. 236605
2nd week
LEO THE LAST
with
Marcello Mastroianni

PEER Tel. 448795
2nd week
7.30 — 9.30
BUCK HENRY
LYNN CARLIN
A MILOS FORMAN FILM
taking off
Adults only — 7.30 — 9.30
Special reviewers' Prize — Cannes Festival

Jerusalem Cinemas

Commencing Saturday, July 17 at 7.00 p.m. and 9.00 p.m.
Weekdays: 4.00, 7.00 and 9.00 p.m.

ARNON Tel. 26891
MICHEL SIMON
ALAN COHEN
in
Le Vieux Homme et L'enfant

CHEN Tel. 22955
4th week
CHARLES BRONSON
LIV ULLMANN
JAMES MASON
ON BEHALF OF THE FRIENDS

EDEN Tel. 23829
3rd week
AZULAI THE POLICEMAN
with
SHAIKE OPHIR
Directed by
EPHRAIM KISHON

EDISON Tel. 24056
HULYA KOCYGIT
EDIZ HUN
in the great Turkish film
KEZBAN ROMA'DA

HABIRAH Tel. 26390
Israel Premiere
PAUL SMITH
GABI AMRANI
in the amusing film
Fishka in the Reserves
No comp. tickets — colour

JERUSALEM Tel. 35067
JAMES DEAN
in
Rebel without a Cause
7.00 — 9.15

ORION Tel. 22014
3rd week
4.00 — 6.45 — 9.00
CANDICE BERGEN
PETER STRAUSS
Soldier Blue
Colour — for Adults Only

ORNA Tel. 24733
GOLDIE HAWN
PETER SELLERS
In the delightful Comedy
There's a Girl in my Soup
In colour

RON Tel. 23104
Starting Fri. 3 p.m.
Sat., weekdays 4, 8
DAVID NIVEN
in Mike Todd's great film
Around the World in 80 Days

SEMADAR Tel. 33742
YEHORAM GAON
in
I am a Jerusalemite
7.00 — 9.15

Tel Aviv Cinemas

STUDIO Tel. 55817
4th week
Warner Bros. is proud to present Luchino Visconti's great creation based on Thomas Mann's novel Grand Prize 25th Jubilee Cannes Festival

DIRK BOGARDE
in
DEATH IN VENICE
7, 9.30

SHDEROTH Tel. 624054
Continuation of 4th week
LIZA MINELLI
VENDEL DARTON
THE STERILE CUCKOO
Adults only
4.30—7.15—9.30

TCHELET Tel. 443950
Start the Revolution Without Me
DONALD SUTHERLAND
Sat. 7.30—9.30
Weekdays 5.30—7.30—9.30

TEL AVIV Tel. 228113
8th week
Stained with the blood of
SOLDIER BLUE
CANDICE BERGEN
PETER STRAUSS
Adults only
Fri. 2: Sat. 7.15—9.30
Weekdays: 4.30—7.15—9.30

ZAFON Tel. 445035
WINNER OF 6 ACADEMY AWARDS!

METRO-GOLDWYN-MAYER PRESENTS
A CARLO PONTI PRODUCTION
DAVID LEAN'S FILM OF BORIS PASTERNAK'S
DOCTOR ZHIVAGO
IN PANAVISION AND METROCOLOR
70 mm. stereophonic sound
Sat. at 8.30
Daily at 4.30—8.30

ZAMIR Tel. 57455
CATHERINE SPAAK
LA MATRIARCA
In colour — Adults only
Continuous from 9.30—5.30
Evenings at 5.30—7.30—9.30

Petah Tikva

SHALOM Tel. 917430
Sat. 7.30—9.30
Weekdays 7.15—9.15
Hercules & the Queen of Libya
Matinee at 4:
The Visit of the Legion

Haifa Cinemas

Commencing Saturday, July 17 at 6.45 p.m. and 9.00 p.m.
Daily at 6.45 and 9.00 p.m. — Matinee at 4.00 p.m.

AMPHITHEATRE Tel. 64018
A great suspense hit
Assassination
starring
HENRY SYLVA
in Technicolor

ARMON Tel. 64848
3rd week
Hall ventilated
Erich Segal's
No. One best-seller of the year
LOVE STORY
Starring
ALI MACGRAW and
RYAN O'NEAL
in Colour
No complimentary tickets

ATZMON Tel. 63003
Airconditioned
2nd week
Elliot Gould, Star of MASH
in a new comedy hit
MOVE
in Technicolor

BEIT ROTHSCHILD, Mt. Carmel Tel. 83424
2nd week
The unbeatable Beatles
in their great film
YELLOW SUBMARINE
Perfs on Sat., Tues., Thurs., *at 6.45, 9.00 only*

CHEN Tel. 66272
Walt Disney's most famous creation has a birthday, *let's all celebrate*
The Mickey Mouse Anniversary Show
a Forum film in Technicolor
Perfs. Sat. at 6.45, 9.00
Weekdays at 4, 6, 8

MAY Tel. 62856
Hall Airconditioned
2nd week
BURT LANCASTER
ROBERT RYAN
LEE J. COBB
in
LAWMAN
In Colour — *for Adults Only*

MIRON Tel. 63003
From Friday six nonstop perfs.
suspense excitement
in the jungle
THE BLACK PANTHER GIRL
starring
KITTY SWAN
Technicolor

MORIAH Tel. 242477
ALBERTO SORDI
in his greatest comedy
IL MEDICO DELLA MUTUA
in Technicolor

ORAH Tel. 64017
Airconditioned
3rd week
Ephraim Kishon
presents his latest
Israeli hit
Azulai the Policeman
Starring SHAIKE OPHIR
in colour
No complimentary tickets

ORION Tel. 523939
Haifa premiere
for the first time
on the big *screen*
PETER GREAVES
MARTIN LANDAU
in
MISSION IMPOSSIBLE
in colour
Perfs. from Friday six nonstop

ORLY Tel. 31868
6th week
Airconditioned
ALAN BATES
GLENDA JACKSON
in D.H. Lawrence's
WOMEN IN LOVE
For adults only
A United Artists release
in colour
Perfs. at 6.30 — 9.00
Mats. at 4 p.m. daily
Walt Disney's greatest classic
BAMBI
in Technicolor

PEER Tel. 62232
After ten successful weeks in Tel Aviv
candidate for 4 Oscars in 1971
FIVE EASY PIECES
with
JACK NICHOLSON
KAREN BLACK
For adults only — in colour
No compl. tickets

RON Tel. 69069
Alistair MacLean,
master of adventure
gives us now
WHEN EIGHT BELLS TOLL
Starring
ANTHONY HOPKINS
ROBERT MORLEY
in Technicolor

SHAVIT Tel. 85345
Roman Polansky's daring film
The Fearless Vampire Killers
Starring
CATHERINE DENEUVE
JAN HENDRY
in colour
Perfs. at 6.45, 9.00
except Sat. and Tues., one perf. at 6.45 only

Ramat Gan Cinemas

ARMON Tel. 720706
HAIM TOPOL
THE ROOSTER
Adults only
7.15—9.30
Matinee at 4:
THE PRETORIANS

HADAR Tel. 723822
4—7.15—9.30
after the great success in Tel Aviv,
the sensational documentary film based on the book *by* Erich Von Deniken
CHARIOTS OF GOD
In colour
4.30—7.15—9.30

OASIS
JANE AYRE
GEORGE SCOTT
SUZANNAH YORK
In colour — 7.15, 7.30
Matinee at 4:
THE FIGHTING SIX

RAMA Tel. 721912
7.15—9.30
ROGER MOORE
(TV Saint)
MARTHA HYER
CROSSPLOT
In colour

ORDEA Tel. 721720
5th week
7.15 — 9.30
GILA ALMAGOR
YEHUDA BARKAN
in Menachem Golan's film
Highway Queen
English and French Subtitles
Matinee at 4:
The Israeli Film
FORTUNA

RAMAT AVIV Tel. 413761
Sat. and all week
Bye Bye Barbara
EVA AWANN
BRUNO CREMER
in colour — an excellent entertainment film

RAMAT GAN Tel. 724604
7.15—9.30
A movie as American as mom's apple pie. Daddy's scotch-*on-the-rocks* and little Maxie's drugs
THE PEOPLE NEXT DOOR
Live a little too close to home
ELI WALLACH
JULIE HARRIS
in colour — adults only
Matinee at 4: Steve McQueen as "BULLIT." In colour.

The POSTER

Theatre

LA MANDRAGOLA (Haifa) — Yaacov Shabtai has given Machiavelli's 400-year-old comedy some racy Hebrew dialogue and Michael Alfreds directs in the informal, disreputable, street-corner fashion of commedia dell'arte. The results are satisfactory; especially enjoyable are the acrobatics. JERUSALEM (Beit Ha'am) Sat. TEL AVIV (Beit Hayal) Sun., Wed.

THE DAUGHTER-IN-LAW (Haifa, Small Stage) — by D.H. Lawrence, sensitive and honest, but old hat now: the subject of a mother castrating by domination her two sons has since been done to death. Production suffers from *length and slow tempo. (See review).* (Beit Rothschild) Wed.

MEDEA (Cameri) — a major event in our theatrical life due to the monumental performance of Hanna Marron in the title role and an imaginative production *by Yossi Yzraeli. (See review).* HAIFA M.T. Sat., Sun., Thurs. TEL AVIV (Cameri) Mon., Tues., Wed.

WRITERS' TRIAL IN MOSCOW (Cameri) — TEL AVIV (Nahmani) Sat.

SAINT JOAN (Habimah) — A luminous performance by Gila Almagor makes this production of the Shaw masterpiece a real event. The actress performs the feat of being at one and the same time the simple peasant girl and the leader of France. The other performances range *from poor to correct.* ASHDOD Mon. TEL AVIV (Habimah) Wed., Thurs.

THE ROSE TATTOO (Habimah) — *TEL AVIV (Habimah)* Sat., Sun., Mon., Tues.

COLOMBE (Habimah) — Jean Anouilh's *play is exceedingly well constructed* with the proper mixture of drama, sentiment, humour. It is also artificial and shallow. Habimah's production is remarkable for the performance of Lia Koenig as the corrupt, imperious tragedienne. TEL AVIV (Habimah) Sun., Mon. JERUSALEM Tues. HAIFA Wed.

IT'S ALL RELATIVE (Habimah) — TEL AVIV (Habimah) Sat., Tues., Wed., Thurs.

THE BUTTERFLIES ARE FREE (Godik) — The comedy which captured Broadway deals with the eternal problem of the generation gap. Directed by Leonard Schach, with Rachel Marcus in the leading role. HADERA (Hof) Fri. *TEL AVIV (Ohel)* Sat., Tues. ARAD (Beit Histadrut) Sun. NAHARIYA (Hod) Mon. MENAHEMIA Wed.

TZANACH LI ZALZAL and CHESS (Tzavta) — two playlets by the poet Ori Bernstein in which he attempts to present a sub-real kind of action, characters acting out their dreams and nightmares. Not fully realized but an interesting experiment. (See review).

THE FAMILY ALBUM (Tzavta) — HAIFA (Beit Rothschild) Fri. BEIT LESSIN Sat. PETAH TIKVA Tues.

MY MOTHER THE GENERAL (The *Young Theatre)* — BEERSHEBA (Keren) Fri. TEL AVIV (Alhambra) Sat. JERUSALEM (Mitchell) Mon. TEL AVIV (Ohel Shem) Tues., Wed. NETANYA (Sharon) Thurs.

ZORBA THE GREEK (Eydan) — GIVATAYIM Sat. HAIFA Sun. YAHUD Thurs.

Musicals

HAVA ALBERSTEIN (Bimot) — The popular singer appears in a one-woman show as a sophisticated chanteuse, a role which does not entirely suit her, but *shows possibilities she has not revealed* before. HAIFA (Shavit) Fri. TEL AVIV (Beit More) Sat. TEL AVIV (Ohel) Mon. NAHARIYA (Hod) Tues. METULLA (Beit Ha'am) Wed. KFAR GILADI (Kfar Giladi) Thurs.

A SEPHARDIC ORCHARD (Bimot) — HAIFA (Ora) Fri. JERUSALEM (Mitchell) Sat. REHOVOT (Beit Ha'am) Mon. *TEL AVIV (Beit More)* Tues. BEERSHEBA (Keren) Wed. NETANYA (Ester) Thurs.

MAHBEROT HARESHEK (Bimot) — BEERSHEBA (Gilat) Fri. HAIFA (Shavit) Sat. TEL AVIV (Nahmani) Sun. KFAR GILADI (Kfar Giladi) Tues. TEL AVIV (Ohel) Wed.

THE THREEPENNY OPERA (Haifa) — Mac the Knife comes to life again in the new production of the Brecht-Weill almost-classic on the joys of living a life of crime. ASHKELON (Rachel) Sun. NAAN (Amphi) Mon. JERUSALEM (Binyenei Ha'ooma) Tues. PETAH TIKVA (Heyhal) Thurs.

THE KING AND THE COBBLER (Cameri) — The revived musical about the wise king and his double, the drunken cobbler, *is as entertaining as the original* production of some six years back. Nathan Alterman's lyrics are charming and witty, Sasha Argov's tunes are pleasant, the set and costumes of Arieh Navon are a joy to the eye, and Crandall Diehl equipped the show with good dancing. Illy Gorlitzky in the double role hugely enjoys himself, and the audience enjoys him. TEL AVIV (Cameri) Sat., Sun., Thurs. *KIRYAT GAT* Mon. *HAIFA* (Shavit) Tues. AYELET HASHAHAR Wed.

IRMA LA DOUCE OF JAFFA (Popular *Theatre)* — Sweet *Irma* returns, but this time in a Jaffa setting. Popular and thoroughly professional. NAHARIYA (Hod) Fri. KIRYAT GAT (Heuser) Sun. GIVAT OLGA (Gal) Mon. BAT YAM (Atzmaut) Tues. JERUSALEM (Beit Ha'am) Wed. TEL AVIV (Dekel) Thurs.

JUMBO (Popular Theatre) — Song, dance and comedy, all formerly shown in army entertainment troupes — young, fresh and enjoyable. GIVATAYIM (Shavit) Fri. JERUSALEM (Binyenei Ha'ooma) Sat. RISHON LEZION (Tiferet) Tues. PARDES HANNA *(Dekel)* Wed. *ASHDOD* Thurs.

CASSIUS CLAY VERSUS HALFON (Popular Theatre) — TEL AVIV (Dekel) Sat., Sun., Tues. HATSOR (Gil) Mon. BEIT SHAAN Wed. TEL AVIV (Beit *Hayal) Thurs.*

THE PATRIARCH ABRAHAM VERSUS THE MATRIARCH SARAH (Popular *Theatre)* HOLON *(Rina) Fri.* TEL AVIV (Dekel) Sat. TEL AVIV (Beit Hayal) Mon. YIFAT Wed.

YEHORAM GAON *(Popular Theatre)* — TIVON (Yuval Or) Fri. KFAR VARBURG (Pesman) Sat. TEL AVIV (Dekel) *Mon., Tues.,* Wed., *Thurs.*

Music

All events start at 8.30 p.m. unless stated otherwise.

START OF THE ISRAEL FESTIVAL 1971

Jerusalem

OPENING — ISRAEL PHILHARMONIC ORCHESTRA — Zubin Mehta *conducting; Yahli Wagman, piano;* Tom Krause, baritone, with the Male Choir of the Tel Aviv Philharmonic Choir *augmented by members* of ZOA House Choir and the Zamir Chorale — Stravinsky: Monumentum pro Gesualdo di Venosa; Maayani: "Qumran" — World Premiere; Rachmaninov: Rhapsody on a Theme by Paganini; Shostakovich: Symphony No. 13 ("Babi Yar") — at *Binyenei Ha'ooma:* Sunday.

Tel Aviv

ALL-BACH — PROGRAMME — ISRAEL BROADCASTING SYMPHONY *ORCHESTRA — Mendi Rodan,* conducting; Paina Saltzman, Arieh Vardi, Bracha Eden, Alexander Tamir, piano — Suite No. 3 in D; Concerto in D minor for one piano; Concerto for Two Pianos in C major; Concerto for Three Pianos in D minor; Concerto for Four Pianos, in A minor — at the Mann Auditorium: Tuesday.

Caesarea

OPENING — ISRAEL PHILHARMONIC *ORCHESTRA — Zubin Mehta* conducting; Yahli Wagman, piano; Tom Krause, baritone; with the Male Choir of the Tel Aviv Philharmonic Choir augmented by members of the ZOA House Choir and the Zamir Chorale — Stravinsky: Monumentum pro Gesualdo di Venosa; Maayani: *"Qumran"* — World Premiere; Rachmaninov: Rhapsody on a Theme by Paganini; Shostakovich: *Symphony No. 13 ("Babi Yar")* — at the Roman Theatre: Saturday, at 8.45 p.m.

Opera

The Israel National Opera presents:

Joh. Strauss: "The Gypsy Baron," with Davrat; Richmond; Baumwel; Admon; *Christoff; Bergell; Herdan; Karta;* Berkman; Bechar; Barry (Saturday-Monday-Thursday); Rossini: "The Barber of Seville", with Avella; Baumwel; Bechar; Herdan; Karta; Berkman (Sunday); Smetana: "The Bartered Bride", with Alexander Tarski conducting (Tuesday).

Eating out

COFFEE SHOP BONANZA (Tel Aviv 61 Ben Yehuda) — the cafeteria which caters mainly to tourists seeking a quick, inexpensive meal. After an unsatisfactory visit about six months ago when *the place first opened,* we dropped in again to find the place as pleasant and gleaming with whiteness as before, but the food just as poor and over-priced. We had a plate of pastrami which was stringy and dry, with tasteless mashed potatoes and cabbage. The side dish of pickles consisted of one tiny, *dry* olive and two small peppers. With a glass of lukewarm borsht we paid IL10.10. (M.K.)

THINKING ABOUT SETTLING IN ISRAEL ?

You're visiting in Israel. Let us show you the opportunities and possibilities to find the business of your choice, and advise you about investing, housing, education and the many other questions you may have about settling here.

Tour Ve'aleh
Tel Aviv, 1 Sderot Hameleck David,
Tel. 268146.

tour vealeh תור ועלה
Bureau for Promotion of Immigration Projects
Jewish Agency Department for Aliya and Absorption

Gideon Eden, the young Israeli star of ADVENTURES OF THE BEACH KIDS, a new Israeli venture produced by Willi Gafni in colour and opening at the Armon David Cinema in Tel Aviv tomorrow evening.

At the Cinema

Jerusalem

THE OLD MAN AND THE BOY — Claude Berri's *delightful film* of the trials of a small Jewish child left to the care of an aging and unknowing anti-*Semite during the German occupation of* France. Superb performance by Michel Simon.

REBEL WITHOUT A CAUSE — James Dean's last film that perfectly summed up America's first post-World War II youth problem in the pre-beatnik days. *Violent and moving study of juvenile* delinquency.

ROUND THE WORLD IN 80 DAYS — A real fun version of Jules Verne with David Niven and Cantinflas, far removed from the troubles of today's world. Great *for young and parents.*

AZULAI THE POLICEMAN — Ephraim Kishon's latest film is packed with comic situations and amusing dialogue and in his policeman hero, extremely well acted by Shaike Ophir, he has created a quixotic sort of character who is lovable as well as laughable, completely different from those sly rogues Sallah and Ervinka. The cast has been well *selected* with Zaharira Harifai as Azulai's long suffering wife and Itzko Rachaminov as Sergeant Bejerano doing particularly well. Attractive colour photography by David Gurfinkel and tuneful music by Nurit Hirsch. Very entertaining.

SOLDIER BLUE — The climax of Ralph Nelson's film, which is set in the middle of the 19th century, is the historically authentic massacre by a troop of U.S. *Cavalry of an entire Indian village occupied mainly by women and children.* The opening and closing words indicate *that* the intention is to make the viewer revolt against man's inhumanity to mankind — "It must never happen again" — but the message does not make the impact *it should because so much of the film* is taken up with a silly romance.

Tel Aviv

MOURIR D'AIMER — Concerns a passionate love affair between a school-*mistress in her early thirties* and a schoolboy of seventeen. Clearly inspired by the actual case of a French schoolteacher who fell in love with one of her pupils and was driven to suicide. Director Andre Cayette takes the opportunity to attack the legal code which regards this kind of love as an indictable offence and treats a minor as an object and not as a human being. *Good performances from* Bruno Pradal as the youth and Francois Simon as his father with Annie Girardot giving an outstanding performance as the woman in the case.

TAKING OFF. — Czech director Milos Forman ("Loves of a Blonde" "The Fireman's Ball") takes his first look at the U.S.A. and comes up with a film that is full of hilariously funny moments but also of spleen. *The basic* theme is the flight of youngsters from home and the reaction of the parents, most of whom are united in a "Society for the Parents of Fugitive Children." Forman apparently thinks as little *of* the parents as he does of the youngsters. Excellent performances from Buck Henry and Lynn Carlin as Mr. and Mrs. Larry Tyne.

LEO THE LAST. — Film of mordant humour, a sort of political parable revolving round Leo the Last (Marcello Mastroianni), son of a deceased diplomat who comes to London to live in his father's former house, an opulent *mansion surrounded by slums.* All Leo wants to do is to study birds through his telescope but his hobby brings him close to the plight of his poor neighbours and in the end he leads a revolution against his own mansion. Cleverly directed by John Boorman with many rich visual and verbal effects. Very good performances from Mastroianni, Billy Whitelaw as a predatory lady and a *very* handsome *black actress* called Glenna Forster Jones.

Haifa

LOVE STORY — Film version of the best-selling novel too well known to require a summary of the plot. An insufferably self-conscious performance from Ali McGraw as the heroine, straight and unanalytical acting from Ryan O'Neal as the hero; more professional depiction of the hero's misunderstood father by Ray Milland.

Dance

BAYANIHAN THE NATIONAL PHILIPPINE DANCE COMPANY — GIVATAYIM *(Hadar)* Fri. TEL AVIV (Heyhal Hatarbut) Sat., Sun., Mon.

BATSHEVA DANCE — NAZARETH *ELIT Sun. TEL AVIV (Nahmani) Tues.,* Wed., Thurs.

Record of the week

STRAVINSKY: "The New Stravinsky" — contains his Orchestra Variations (1964), "Abraham and Isaac" (1964); Introitus (1964); Requiem Canticles (1965-66). Vividly annotated by the master himself, showing his occupation with the 12-tone. *The first was danced by the* Balanchine Ballet ("Needless to say, the music has been analysed more than it has been performed," one of Str.'s witticisms). The opus is dedicated to the memory of Aldous Huxley.

"Abraham and Isaac" is the Cantata, commissioned by the *Israel Festival,* premiered at the same in 1964 in the presence of the composer and dedicated *"to the people of Israel, for their* generous hospitality during my tour of the country in 1962." Since then, the Cantata has not been performed in Israel though repeatedly in Switzerland, Berlin, London and in the United States.

"Introitus" (T.S. Eliot in memoriam) is part of the Latin Requiem, scored here for male voice choir and a group of string and percussion instruments *restricted to the male-voice range.*

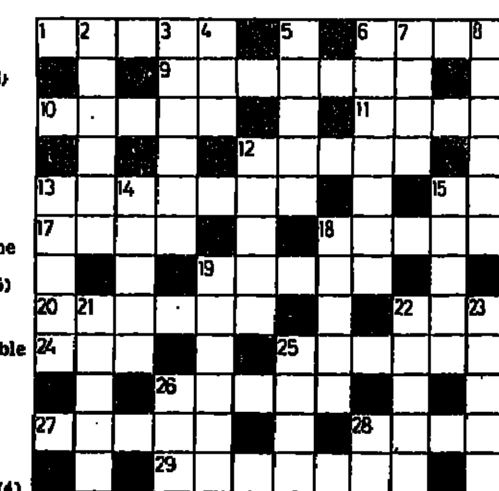
"Requiem Canticles" — dedicated to the memory of Helen Buchanan Seeger — is called by the composer "the first mini-or pocket Requiem." His first intention was to call it Sinfonia da Requiem but he did not want to infringe on *Benjamin Britten* who had written a work of this title.

In view of the fact that the record *contains works of the later Stravinsky* which will hardly ever be heard in concert performance in Israel, and includes the Cantata which is the living link between Stravinsky and Israel, the desire to have this disc in your library should be overriding in every music fan. *Quality of performance* — Stravinsky conducts the Introitus and Robert Craft the others — is satisfying; Richard Frisch is the soloist in the Cantata, pronouncing the Hebrew words quite clearly and contributing a fine voice with understanding to his part. The Gregg Smith Singers and the Columbia Symphony Orchestra serve the works with dedication and skill; the Requiem is in the hands of the Ithaca College Concert Choir and four soloists attend to their parts successfully. A valuable release. (CBS 72898-Stereo). (Y.B.)

هكذا من الأصل

TWO-IN-ONE CROSSWORD

Use the same diagram for either the Easy or the Cryptic puzzle.



EASY PUZZLE

ACROSS

1 Humid (5)
6 Swim (5)
9 Portable carrier (7)
10 Take it easy (5)
11 Fabric (5)
12 Commonplace (5)
13 Number published (7)
15 Extremity (3)
17 Small horse (4)
18 Bereft child (6)
19 Clemency (5)
20 Brilliant (6)
22 Sewing union (4)
24 Strike (3)
25 Church house (7)
26 Beastly nose (5)
27 Ghastly (5)
28 Be of use (5)
29 Discourse (7)
30 Previous (5)
31 Club (5)

DOWN

2 Exaggerate (6)
3 Hut (6)
4 Charge (3)
5 Beautify (5)
6 Army unit (7)
7 Fever (4)
8 Greeting (6)
12 No 'TT! (5)
13 Particular time (5)
14 Passageway (5)
15 Triple (5)
16 Adversary (5)
18 Musical ensemble (5)
19 Ramble (7)
21 Drink (6)
22 Whimper (6)
23 Get there (6)
25 Powdery (5)
26 Fodder store (4)
28 Part circle (3)

CRYPTIC PUZZLE

ACROSS

1 Not a stern expression, a broad smile (5)
6 Questionable character? (2, 3)
9 Animal that gives meat, Ena (7)
10 A letter to peruse from a baker (5)
11 Praise a relative after the victory (5)
12 Steer clear of a hole (5)
13 Not a single man can get one (7)
15 Victor did so (3)
17 It's soon extracted from Italian onions (4)
18 On familiar ground (2, 4)
19 Comb or card (5)
20 Suffers in a beastly way? (6)
22 On a farm, vehicle that suits to a T (4)
24 Put in an application for a girl (3)
25 A queenly, rather than gigantic character (7)
26 Letters to a man about town (5)
27 Seething because of something painful? (5)
28 Verminous vehicle? (5)
29 Remove the possibility of drink leading to defeat? (4, 3)
30 Gold and red mixed in sequence (5)
31 Boy's essay about the Queen (5)

DOWN

2 Irving's city? (6)
3 Biggest flower in S. America! (8)
4 Block up in a crazy way (3)
5 Cu., but not carve (5)
6 Turn aside to the Dave in knots (7)
7 Study an article in red (4)
8 On the road once, it certainly made the driver sit up (6)
12 A chess opening people are happy to put an end to (5)
13 Surname at a little girl in sad disarray (5)
14 No individual can speak with one! (5)
15 Is she from the West country? (5)
16 She makes a home for one (5)
18 Something savoury in place of a portion of pickle? (5)
19 It follows there may be a retrial (7)
21 A comparatively insensitive song? (6)
22 History's ace nut? (6)
23 Is it his job to arrange things unfairly? (6)
25 Sound of weeping in the stalls, perhaps (5)
26 Quote from an explicit example (4)
28 It leads to disagreement (3)

Last Week's Easy Solution

ACROSS.—3, Amuse. 8, Bland. 10, On tap. 11, Ode. 12, Board. 13, Sported. 15, Depot. 18, Tin. 19, Tidier. 21, Ripened. 22, Pros. 23, Thin. 24, History. 26, Russet. 29, Ire. 31, Enter. 32, Encased. 34, Among. 35, Dun. 36, Mufti. 37, Bleat. 38, Stays.

DOWN.—1, Elope. 2, Inertia. 4, Mood. 5, Sordid. 6, Ended. 7, Canoe. 9, Ado. 12, Benefit. 14, Tip. 16, Pithy. 17, Trunk. 19, Testing. 20, Spare. 21, Roost. 23, Treadle. 24, Hermit. 25, Orc. 27, Undue. 28, Seats. 30, Penal. 32, Envy. 33, Sue.

Last Week's Cryptic Solution

ACROSS.—3, Peace. 8, Light. 10, Axl-O-m. 11, Tar. 12, Dra-ma. 13, Capitol. 15, Pluto. 18, Kin. 19, Butter. 21, Re-peals. 22, Loos. 23, Vest. 24, Gatcher. 26, Petrol (Molotov cocktail). 29, Her. 31, Easel. 32, Remorse. 34, A-Lt-ar. 35, Nil(e). 36, Tosca. 37, Caber. 38, Truly.

DOWN.—1, Ti-ian. 2, Shrikes. 4, Ear-l. 5, Campus. 6, Ex-a-Lt. 7, Forte. 9, Gap. 12, Done-gal (lag). 14, Tip. 16, Utter. 17, O-rate. 18, Blue-her. 20, Slope. 21, (tap) Roots. 23, Vo-Ron-al. 24, Collar. 25, Hem. 27, Eat-en. 28, React. 30, Islet. 32, Roll. 33, Rib (rev.).

SOLUTIONS TO TODAY'S PUZZLES ON WEDNESDAY

TV TV TV TV TV

FRIDAY

3.30 Rhythmgame. 8.30 Good Evening — with Ettel Znsmann and the Soloists of the Inbal Troupe, Leah Avraham and Shlomo Hazis. 8.50 Weekly Magazine (1st edition). 9.30 "Mary Queen of Scots" — starring Katherine Hepburn and Fredric March. 10.50 News. ARABIC: 6.30 News. 6.50 Full-length feature film.

SATURDAY

6.00 Cartoons. 7.35 Hamavdil. 7.55 Weekly Magazine (2nd edition). 8.35 Ironside. 9.25 Mabat Sport. 10.00 News. ARABIC: 6.30 July Collins — from the "Tonight With..." series. 7.00 News. 7.15 Forum.

SUNDAY

6.00 The Pogels. 6.12 Sport for Youth. 7.30 Bewitched. 8.00 Mabat. 8.20 Moked. 9.05 "Run for Your Life" — with Ben Gazzara. 9.55 News. 10.00 Service Broadcast by the Ministry of Transport: Quiz No. 3. ARABIC: 6.30 Sami and Sussu. 7.00 News. 7.15 Projector.

MONDAY

6.00 Lassie. 6.25 Children's Stories. 7.30 "He and She" — first part of a comic series with Paula Francis and Richard Benjamin. 8.00 Mabat. 8.20 "The Third Hour": "Havura Shecazot" ("Our Gang) — the film will be followed by a discussion in the Studio and the team will answer questions by viewers at home. 10.55 News. ARABIC: 6.30 On science, technology and medicine. 6.45 Messages to relatives and friends. 7.00 News. 7.15 Sport.

TUESDAY

6.00 David Copperfield — classic serial in 13 episodes: "Early Days." 6.25 Puppetshow. 7.30 Family Affair. 8.00 Mabat. 8.30 Document: The General — the Life and Legend of Douglas MacArthur. 9.05 The Saint: The Convenient Monster. 9.55 News. ARABIC: 6.30 For the Family. 7.00 News. 7.15 Projector.

WEDNESDAY

6.00 "Duel with a Volcano." 7.30 The 21st Century. 8.00 Mabat. 8.20 Morasha. 8.35 "The Big Sky" — A Western with Kirk Douglas and Davy Martin. 9.55 News. ARABIC: 6.30 This Is Your Problem. 7.00 News. 7.15 The Israeli Arabs.

THURSDAY

6.00 Headlines and Margins. 7.30 The Black Tulip (part 4). 8.00 Mabat. 8.30 Sculpture — with Yitzhak Danziger, Duki Schwartz and Elisha Gat. 8.50 The Entertainment Broadcasting Service. 9.40 The Match of the Week. 10.25 News. ARABIC: 6.30 "The Story of a Wrestler." 6.55 Circus. 7.00 News 7.15 Projector.

INSTRUCTIONAL TV

FRIDAY

4.02 The Magic Garden. 4.11 A Story I Loved. 4.23 Angkor: The Lost Town (film). 4.35 Mosaic. 4.50 Sing a Song.

SUNDAY

4.30 English 5 — Hats and Umbrellas. 4.47 Page from a Book. 5.00 Geometry 6. 5.22 The Hill. 5.31 Chess for Beginners: Lesson 3.

MONDAY

4.30 English 6 — The Man's Face. 4.56 English 7 — Two Tins on a String. 5.18 Face to Face with Shaul Eshel. 5.30 Maps in Colours. 5.42 Que d'Eau.

TUESDAY

4.30 English 5 — Hats and Umbrellas. 4.47 A Story I Loved. 4.53 The Magic Garden. 5.08 The Bees. 5.28 Quiz: Stamps.

WEDNESDAY

4.30 English 6 — The Man's Face. 4.50 Science 6. 5.08 English 7 — Two Tins on a String. 5.30 Insomnia.

THURSDAY

4.30 English 9 — Mind Your Manners. 4.46 Geometry 9. 5.00 Elsa the Lioness (film). 5.35 Est Pris qui Voulait Prendre.

BRIDGE

By George Levantes

The Vienna coup

One of the active bridge players in Tel Aviv is Tomaso DeVergottini of the Italian Consulate. He had the opportunity when the Precision Team was here to play with Belladonna in a Masters Pair tournament. On today's deal he executed the Vienna Coup, one of the rarest plays in bridge, for a well deserved top.

Belladonna
NORTH
♠ J 10 5
♡ A K J 8 6 2
◇ 6 3
♣ K 9

WEST
♠ 8 4 2
♡ Q 7
◇ 10 5
♣ J 10 2 4 3 2

EAST
♠ K Q 7 3
♡ 5 4
◇ Q J 9 8 7 2
♣ 7 6

DeVergottini
SOUTH
♠ A 9 6
♡ 10 9 3
◇ A K 8 4
♣ A Q 5

The bidding was somewhat unusual:

SOUTH	NORTH
1 NT (1)	2 ♡ (4)
2 ♠ (2)	4 NT
5 ♣ (3)	6 NT

(1) 17-20 points, (2) minimum, (3) three Aces, (4) forcing. The opening lead was a small ♣. If the ♡ Q fell, 12 tricks was easy. The scoring was "top-bottom," and an overtrick would be of great value.

The ♣ 9 won the first trick. Then in order, declarer won the ♡ A, ◇ A, and ♡ K, dropping the Q. Now came the Vienna Coup. DeVergottini played the ♠ A hoping that the ♠ J would be a threat against the opponents. He won the next two ♣ tricks in his hand, leaving this end position:

NORTH
♠ J
♡ J 8 6 2
◇ 6
♣ —

WEST
♠ 8 4
♡ —
◇ 10
♣ J 10 8

EAST
♠ K Q
♡ —
◇ Q J 9 7
♣ —

SOUTH
♠ 6 8
♡ 10
◇ K 8 4
♣ —

Declarer now played four hearts. There remained in dummy the ♠ J and the ◇ 6, and in hand the ◇ K 8. East could not prevent declarer from making the last two tricks.

The hand was played 12 times. It is surprising that in a Masters Pair tournament it was played only three times in a small slam contract, but only three times in a small slam contract, but only DeVergottini made all 13 tricks.

ON THE AIR

FIRST PROGRAMME
266, 340.5 and 221 M.

NEWS: — Today: 2.00, 3.00, 4.00, 5.00, 6.00, 7.00, 8.00, 9.00, 10.00, 11.00, and 12.00 p.m. Tomorrow: 8.00, 9.00, 10.00, and 12.00 a.m.; 1.00, 2.00, 5.00, 6.00, 7.00, 8.00, 10.00, 11.00 and 12.00 p.m.

SECOND PROGRAMME
457 and 423 M.

NEWS: — Today: 6.05, 7.00, 8.00 9.00, 10.00, 11.00 and 12.00 a.m. 1.00, 2.00, 3.00, 4.00, 5.00, 6.00, 9.00, 10.00, 11.00 and 12.00 p.m. Tomorrow: 7.06, 8.00, 9.00, 10.00, 11.00 a.m. 12.00, 1.00, 2.00, 3.00, 4.00, 5.00, 6.00, 9.00, 10.00, 11.00, 12.00 and 1.00 a.m.

FIRST PROGRAMME
Today

1.58 p.m. Opening. 2.10 Mother and Child. 3.05 "Kabbalat Shabbat." 4.04 Language Corner. 4.30 "Choirs": Sestetto Italiano — "Luca Marenzio". 5.04 Programme Announcements. 5.06 Classical Request Programme. Rimsky-Korsakoff: Concerto for Trombone and Band (Soloist: Victor Batanow; Conductor: Nicolai Nazarow); Britten: Spring Symphony op. 44 (Conductor: The Composer). 6.10 "What will be heard?" — a preview of next week's music programmes — produced by Alexandra Melamed. 6.30 Literary Magazine. 7.05 "The Weekly Column." 8.10 Images, Pages and Songs for Shabbat. 8.30 Friday Evening Concert — (Stereo) produced by Alexandra Melamed — Schumann: Overture "Julius Caesar" (The Vienna Philharmonic Orchestra conducted by George Solti); Donizetti: Aria from "Anna Bolona" (Montserrat Caballe — Soprano and the Barcelona Symphony Orchestra conducted by Carlo Felice Cillario): Mozart: Violin Concerto No. 5 in A-major (Soloist: Pinchas Zuckerman; Conductor: Daniel Barenbaum); Bartok: "The Miraculous Mandarin" Pantomime (The Budapest Philharmonic Orchestra conducted by Janos Sandor). "Profile". 10.45 "Musical Miniatures." 11.05 "Repeat Boradcast" — "Composers suggest..." — Ben-Zion Orgad (Second Programme). 12.05 Close Down.

Tomorrow

7.58 a.m. Opening. 8.07 Programme Announcements. 8.15 Morning Concert: Mozart: Flute Concerto in D-major K. 314 (Soloist Aurele Nicolet and the Festival Lucerne Strings conducted by Rudolf Baumgartner): Darius Milhaud: Suite Provencale (Conductor: Serge Baudo). 8.55 A. Allon — Talk. 9.05 World of Science. 9.35 Musical Quiz arranged by Avi Hanani. 10.05 The Weekly Diary. 10.52 Hebrew Songs. 11.05 "Curtain Up." 12.05 Public Trial. 1.05 Concert — Beethoven: "Coriolan" Overture op. 62 (The Berlin Philharmonic Orchestra conducted by Andre Vandernoot); Saint-Saens: Piano Concerto No. 2 in G-minor op. 22 (Soloist: Philippe Entremont, and the Philadelphia Orchestra conducted by Eugene Ormandy); Schubert: Symphony No. 5 in B-flat major (the NBC Symphony Orchestra conducted by Arturo Toscanini). 2.10 Close Down.

5.06 p.m. "A Handful of Tunes" — Composers suggest... Arthur Gelbrun. 6.10 "Anecdote" — Little Tales on Great Musicians. 6.30 Middle East Magazine. 7.08 Songs in Yiddish. 7.28 Spanish Romances. 7.50 Bible Reading, Mishlei chaps. 5 and 6. 8.10 Weekly Magazine. 8.50 Hamavdil. 9.20 Works by Leonard Bernstein — The New York Philharmonic Orchestra conducted by Leonard Bernstein — The Camerata Singers conducted by Avraham Kaplan: "Chichester Psalms" for Choir and Orchestra; "Facsimile" Choreographic Essay. 10.05 "Radiostory". 10.35 Recital Idith Zvi — Piano: Schumann: Six Intermezzi. 11.05 "Portrait in Sound" — Monteverdi — Madrigal "By the Quiet River"; Act Five of "Orfeo"; Balleto from "Scherzi Musicali"; Magnificat. 12.05 Close Down.

SECOND PROGRAMME
Today

6.00 a.m. Religious Service. 6.10 Exercises. 6.20 Musical Clock. 6.55 Programme Announcements. 7.05 Press Review. 7.15 Hebrew Songs. 7.55 "Green Light." 8.10 "Good Morning." 8.55 "From A to Z." 9.05 "Good Morning" (cont.). 9.49 The Small Ad. Corner. 10.05 Housewife's Corner. 12.07 Programme for the Worker and the Employer. 12.30 "At Midday" — Where to Go and Light Music. 2.35 Week-end — ed. by D. Guttman, presented by Yossi Banai. 4.05 "Radioteens." 4.30 "Who's Afraid of Classical Music." 5.05 The Subject in Question. 6.05 "With his own Lands." 6.59 Close Down.

9.05 p.m. Shabbat Shalom — story, song and proverb. 10.04 "Musical." 11.05 "It's Close to My Heart" — With Aharon Kaminsky. 12.05 Night Music. 1.05 a.m. Close Down.

Tomorrow

6.58 a.m. Opening. 7.00 Religious Services. 7.16 Hebrew Songs. 7.35 Announcements. 7.40 Hebrew Songs (cont.). 7.55 Today's Programmes. 8.07 Songs and Melodies for Everybody. 10.05 "Classic and Light". 11.03 "Yours for a While" — with Oldeon Singer. 12.05 "Anything Handy." 1.05 Stage and Screen. 1.40 Cantoral Programme. 2.10 Where to Go and Light Music. 2.35 Popular and Liked. 5.04 "Files Talk and Sing" 5.52 Reminiscences from Eretz Yisrael. 6.05 "I am a New Immigrant." 6.25 Sport. 6.40 Hebrew Songs. 6.59 Close Down.

9.05 p.m. Our Songs. 9.30 Jazz Corner. 10.05 "Radio-Tek" — with Yoram Arbel. 12.05 Night Music. 1.05 a.m. Close Down.

FOURTH PROGRAMME
443, 407 and 191 M.

Today and Tomorrow: News in English: 7.00 a.m., 1.30 and 8.30 p.m. News in French: 7.15 a.m., 2.00 and 8.45 p.m. Arabic Programme: 5.58-7.00 a.m. 7.30-9.00 a.m.; 10.58 a.m.-1.30 p.m.; 2.30-8.30 p.m.; 9.00 p.m.-12.15 a.m.

ENGLISH PROGRAMME
(407, 203, 443 and 42 M.
737, 1025, 677, 7189 kHz)

7.00 a.m. News and Israel Press Review. 1.30 p.m. Jerusalem Calling — News and Sound Pictures of Life in Israel. 8.30 Newsdesk — News and Newsreel.

IMMIGRANTS' HOUR

Today: 7.00 p.m. News in Easy Hebrew; Song, Story and Legend. 7.30 Yiddish. 8.00 Ladino. 8.15 Mograbi. 8.30 Rumanian. 8.45 Russian 9.00 Close Down.

Tomorrow: 7.00 p.m. News in Easy Hebrew: Free Evening. 7.30 Yiddish. 8.00 Ladino. 8.15 Mograbi. 8.30 Rumanian. 8.45 Hungarian. 9.00 Close Down.

ARMY PROGRAMME
216, 225 and 235 M.

Today: 11.00 a.m. Requests Programme. 11.15 From the Foreign Hit Parade. 11.30 Lunchtime Guest. 12.00 News. 12.05 Requests (cont.). 12.30 The Jewish Point — with Hanna Zomer. 12.35 Requests (cont.). 1.00 News. 1.05 Hebrew Songs — Requests. 1.30 Sports Corner. 1.35 Requests (cont.). 1.55 Announcements for Soldiers. 2.00 News. 2.05 Personal Announcements. 2.10 Close Down.

2.57 p.m. Opening. 3.00 News. 3.05 Reading the "Haftara" 3.07 "Old and Good." 4.00 News. 4.05 Requests from Soldiers. 5.00 News. 5.05 The Third Hebrew Hit Parade. 6.00 News. 6.05 This week in Zahal — weekly magazine. 6.45 Tradition. 7.00 News. 7.10 Ram Evron's Weekly Magazine. 8.00 News. 8.10 Be a Judge. 9.00 News. 9.05 9.05 Shmuel Shai's Magazine. 10.00 News. 10.05 My Hit Parade with Yossi Graber. 11.00 News. 11.05 Anthology for Humour and Satire. 12.00 News. 12.05 Close Down.

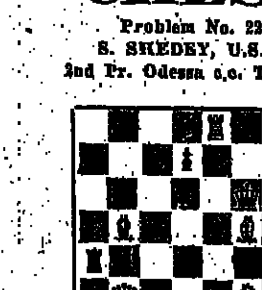
Tomorrow: 11.00 a.m. Opening. 11.03 with Mordechai Ben-Zeev. 12.00 News. 12.05 "Keren Hatzvi" — everything or nothing. 1.00 News. 1.05 Personal Questions. 2.00 News. 2.10 Close Down.

2.57 Opening. 3.00 News. 3.05 Songs and Tid-bits. 4.00 News. 4.05 Love, Love Not. 5.00 News. 5.05 On the Same Subject. 6.00 News. 6.10 An hour with Tuvia Zafrir. 6.45 "Anyway." 7.00 News. 7.05 Personal Experience. 8.00 News. 8.10 International Songs. 9.00 News. 9.05 Interview with Religious Pilots. 9.30 Music from films and musical shows. 10.00 News. 10.05 Direct Dialling. 11.00 News. 11.05 Direct Dialling (cont.). 11.45 Bedtime Story. 12.00 News. 12.05 Close Down.

JERUSALEM CALLING
292, 407 and 443 Metres
(677, 727 and 1025 kHz.)
1.30-2 p.m.
English Programme

CHESS

Problem No. 2348
S. SHEDEY, U.S.S.R.
2nd Pr. Odessa c.c. Ty 1967/8



Kh7; Qb3; Re8; Rf1; Bf5; Ktf3; Pg4. (7)

Kf8; Ra3; Ra4; Bb5; Kth2; Pd7, g5. (7)

White mates in two (3x)

SOLUTIONS. Problem No. 2346 (Warton & Creswell): 1.Re1l.

STUDENTS' OLYMPICS

The Israel team had little difficulties getting in the finals of the 18th Students' Olympics in Puerto Rico, beating in succession Venezuela (4-0), Canada (2½-1½), Guatemala (3-1), Costa Rica (3-1) and Colombia (4-0). With 16½ points Israel had the highest result among the winners of the preliminaries, as the U.S. and the U.S.S.R. scored only 15 points each in their section. Ya'acov Bleiman was the most successful player in our team winning all his four games. The participants of the finals are: Puerto Rico, U.S.S.R., Austria, U.S., Iceland, Brazil, Israel, Canada, Colombia. The final round will be played today.

WORLD CHAMPIONSHIP

The semi-final matches of the world championship are now in progress in Moscow and Denver. Petrosian and Korchnoi drew their first three games, while Fischer beat Larsen in the two first games.

NETANYA 1971

From the penultimate round here is Bleiman's fine victory over the Yugoslav Grandmaster D. Janosevic:

King's Indian Defence

D. JANOSEVIC	Y. BLEIMAN

1.c4 g6 2.d4 Bg7 3.c4 d6 4.Ktc3 Ktf6 5.f3 0-0 6.Be3 c5 7.d5 e6 8.Qd2 e:d 9.c:d Kth5 10.0-0-0 f5 11.Bd3 a6 12.Ktge2 f4 13.Bf2 Ktd7 14.Kb1 b5 15. Ktc1 Ktb6 16.Ktb3 Ktc4 17.Qc2 Ktc3 18.Rdg1 Ktf6 19.Ktd1 Ktc4 20.Ktc3 Ktc3 21.h4 Ktd7 22.h4 Ktc5 23.B:e3 f:e 24.Q:e3 Kt:d3 25.Q:d3 b4 26.Kte2 Qb6 27.Ktec1 a5 28.Re1 a4 29.Ktd3 Ba6 30.Qe3 Qb5 31.g5 Rae8 32.h5 Rf7 33.h:g Rfe7 34.g:h+ Kh8 35.b3 Re8 36.Qa7 R8e7 37.Qe3 Re3 38.Qa7 a:b 39. a:b R8e7 40.Qe3 Qa5 41.Ktc4 B:c4 42. b:c R:c4 43.Qd2 Re3 44.Qa3 Ra3. 45. Qb2 Qa4. White resigns.

FISCHER'S FINAL BLOW

Sicilian Defence

R. FISCHER	M. TAIMANOV

1.e4 c5 2.Ktf3 Ktc6 3.d4 c:d 4.Kt:d4 e6 5.Ktb5 d6 6.Bf4 e5 7.Be3 Ktf6 8. Bg5 Be6 9.Ktc3 a6 10.B:f6 g:f 11. Kta3 Ktd4 12.Ktc4 f5 13.e:f Kt:f5 14.Bd3 Re8 15.B:f5 R:c4 16.B:e6 f:e 17. Qe2 Rd4 18.0-0 Qg5 19.Rad1 Qf5 20. R:d4 e:d 21.Kte4 Be7? 22.Rd1 Qe5 23.Qd3 Rf8 24.Q:d4 Q:d4 25.R:d4 d5 26.Ktc3 Bc5 27.Rd3 Rf4 28.g3 Rc4 29. Kte2 Ra4 30.a3 Kd7 31.Kg2 b5 32.c3 a5 33.Ktd4 b4 34.Ktb3 Bb6 35. a:b a:b 36.c4 Kc6 37.c5 Bc7 38.Ktd4+ Kd7 39. f4 e5 40.c6+ Kc8 41.Ktb5 Ra2 42.f5 Bd8 43.B:d5. Black resigns.

ESTONIA. Leonid Stein won the Jubilee tournament of the Pjarnu chess club with 10 points out of 13, ahead of M. Tal and P. Keres 9½, D. Bronstein 9, etc.

GOTEBORG. World champion Boris Spassky and Women's World Champion Nona Gaprindasvili are among the participants of the international tournament now in progress here. I. M. Moshe Czerniak is representing Israel.

ELIAHU SHAHAR

·a stone in david's tower·

A SOUND AND LIGHT SHOW IN JERUSALEM

Every evening except Friday and eve of holidays at David's Tower, next to Jaffa Gate. At 19.30 in Hebrew, 20.45 in English, 22.00 in French. Tickets available at Jerusalem agencies, and at the box office.

Come dressed warmly.

תיאטרוני ישראל

התיאטרון העירוני חיפה — תיאטרון הקאמרי — התיאטרון הלאומי הבימה

Haifa Municipal Theatre

MEDEA
HAIFA, Sat., July 17; Sun., July 18; Thurs., July 22

THREE PENNY OPERA
Last performances
JERUSALEM, Tues., July 20
NAHARIYA, Mon., July 26
TEL AVIV, Ohel, Wed., July 28, 8.30

Mifal Omanut La'am
NA'AN, Mon., July 19
MANDRAGOLA
Comedy
JERUSALEM, Sat., July 17
TEL AVIV, Beit Hahayal, Sun., July 18
HAIFA, Mon., July 19; Tues., July 20
TEL AVIV, Beit Hahayal, Wed., July 21, 8.30

The Cameri Theatre

Premières
THE MOSCOW WRITERS' TRIAL
TEL AVIV, Nahmani, Sat., July 17
HAIFA, Sat., July 24

MEDEA
HAIFA, Sat., July 17; Sun., July 18
TEL AVIV, Mon., July 19; Tues., July 20; Wed., July 21

KING SOLOMON AND THE COBBLER
TEL AVIV, Sat., July 17; Sun., July 18
HAIFA, Tues., July 20
AYELET HASHAHAR, Wed., July 21

Mifal Omanut La'am
KIRYAT GAT, Mon., July 19

Habimah

SAINT JOAN
TEL AVIV, Large Hall, Wed., July 21, 8.30

Every Wednesday at 8.30 Simultaneous translation to English

THE ROSE TATTOO
TEL AVIV, Large Hall, Sat., July 17, 8.30; Sun., July 18, 8.30; Mon., July 19, 8.30; Tues., July 20 8.30

Première
RELATIVELY SPEAKING
Comedy
TEL AVIV, Small Hall, Sat., July 17, 8.30; Tues., July 20, 8.30; Wed., July 21, 8.30; Thurs., July 23, 8.30

COLOMBE
Comedy
TEL AVIV, Small Hall, Sun., July 18, 8.30; Mon., July 19, 8.30

the israel museum, jerusalem
THIS WEEK AT THE MUSEUM

Tuesday, July 20, 6 & 8.30 p.m. — **Art Film Club**
"The Naked Island" (Japan, 1961)
The life of a poor peasant family, living on a small arid island, during the four seasons of the year.
Hebrew translation only
Short film: "Kabuki" — The classic theatre of Japan, by courtesy of the Japanese Embassy
Tickets at Museum box office and "Le'an Haerev"

Tuesday, July 20 — **Exhibition Opening**
"Contemporary Japanese Prints"
Gift of Helen and Felix Juda, Los Angeles

Exhibitions
The Feuchtwanger Collection of Judaica (Spertus Hall) until 25.7.71
Picasso Ceramics (Schwartz-Goldman Hall)
Early Mediterranean and Near-Eastern Cultures (Bronfman)
Emmanuel Ronkin — Paintings and Drawings (Gruss Hall)
Jean-Pierre Raynaud — "4,000 Pots" — an environment (Ida Crown Plaza)
Albrecht Duerer: Woodcuts and Engravings (Cohen Hall)
Contemporary Japanese Prints (Library) from 20.7.71
Athens — Its Golden Age — Youth Wing

Special Exhibit
Oil sketch for a cupola decoration
Naples (?), late 17th or early 18th century

Special Exhibit at Rockefeller
Prehistoric Sites in the Haluza Dunes

WHAT'S ON

Plant a Tree in Israel
With your Own Hands!
Free tours for planters to the Hills of Judea leave every Monday and Wednesday from Jerusalem and every Tuesday from Tel Aviv. For details and registration please call Visitors Department, Keren Kayemet Leisrael (Jewish National Fund): In Jerusalem — Rehov King George, corner Rehov Keren Kayemet, Tel. 35261! In Tel Aviv — 96 Rehov Hayarkon, opp. Dan Hotel, Tel. 234419.

The Israel National Opera
1 Allenby Road, Tel Aviv,
Tel. 57228
Tomorrow, July 17
THE GIPSY BARON

— ALL WEEK IN JERUSALEM —

• Israel Museum! —
Sun., Mon., Wed., Thurs., 10 a.m.-6 p.m.; Tues., Shrine of the Book, 10 a.m.-10 p.m.; Tues., Museum, 4 p.m.-10 p.m.; Fri., Sat., 10 a.m.-2 p.m.

• Conducted Tours: —

HADASSAH TOURS
1) Morning Tour (except Saturdays and Holidays) of all Hadassah projects in Jerusalem starts at 8.30 a.m. from Strauss Health Centre, 24 Rehov Strauss, IL7 or $3 per person towards transportation and refreshments.
2) Medical Centre Only, includes visit to Chagall windows, exclusive Audio-Visual Presentation of the "Hadassah Story" at 9.30 a.m., 11 a.m., 12.15 p.m. and 3 p.m., Kennedy Tourist and Information Centre. Medical Centre. No charge. Bus 19 and 27. For further information: Tel. 36393, Jerusalem.

Boys Town Jerusalem — (Kiryat Noar), Bayit Vegan. Daily tours (except Shabbat). Tel. 32212.

Tourists and visitors come and see the General Israel Orphans' Home of Girls, Jerusalem, and its manifold activities and impressive modern building. Free guided tours weekdays between 10-4. Bus No. 6, Kiryat Moshe, Tel. 28424.

• New Israel Films: —
Latest Israel films screened weekdays at 12 noon at Keren Hayesod Hall, Jewish Agency Building, Jerusalem. Admission free.

"A Stone in David's Tower" — Sound and Light show in Jerusalem. Text: Yehuda Haezrahi. Directed by Pierre Arnaud and Arnon Adar. Music: Noam Sheriff. Eevery evening except Friday and eve of holidays in the Citadel (David's Tower) near Jaffa Gate. 7.30 p.m. in Hebrew; 8.45 p.m. in English; 10 p.m. added show in English on Mon., Tues., Wed., and Sat. evenings; 10 p.m. in French, on Sun. and Thurs. evenings only. Tickets: Jerusalem agencies and Citadel evening box office. Please come dressed warmly.

— TEL AVIV —

THE TEL AVIV MUSEUM, Sderot Shaul Hamelech: INAUGURAL EXHIBITIONS: 1) Israel Modern Art, 2) 12 French Masters of the 20th century, 3) French Tapestries, 4) Sculptures by Jacques Lipchitz, 5) Selection from the collections of the Museum, 6) Art and Science. Visiting hours: Sun.-Thurs., 10-10; Fri. 10-2; Sat. 7-11 p.m.

Helena Rubinstein Pavilion, 6 Tarsat Street: 1) French Tapestries, 2) Sculptures from the Museum's collections. Visiting hours: Weekdays: 10-1, 4-7, Fri.: 10-1, Sat.: 7-11.

Beit Dizengoff, 16 Rothschild Blvd.: 1) Selection from the Museum's collections, 2) Children's works. Visiting hours: Weekdays: 10-1, 4-7, Fri. and Sat.: 10-1.

Museum Ha'aretz: Ramat Aviv, (1) Glass Museum: (2) Kadman Numismatic Museum: (3) Ceramics Museum: (4) Museum of Ethnography and Folklore: (5) Museum of Science and Technology: (6) Tel Quasile Excavation. Wed. — 10 a.m.-8 p.m., Sun., Mon., Tues., Thurs. 10 a.m.-5 p.m.; Fri., 10 a.m.-1 p.m.

26 Rehov Bialik: (7) Museum for the History of Tel Aviv: (8) Alphabet Museum: Sun. through Thurs. — 9 a.m.-5 p.m. Fri. — 9 a.m.-1 p.m. Sat. — closed. 10 Mifratz Shlomo, Yafo: (9) Museum of Antiquities of Tel Aviv-Yafo: Sun., Mon., Tues. 10 a.m.-5 p.m., Fri. 10 a.m.-1 p.m.

Conducted Tours: —

• Tel Aviv University
Free conducted tours in English, of RAMAT AVIV CAMPUS daily except Saturday. Assembly point at University — 10.30 a.m. Public Relations Dept. — Transportation — by public buses 25, 26, 79, 80. Free transportation on Mondays and Wednesdays — from hotels: 9.40 a.m.—Tadmor, Sharon, Accadia, Valldor, Samuel, Astor, Dan, Park, Deborah, Adiv; 10 a.m. — Sheraton, Hilton, Ramat Aviv, Ami Shalom, Basel. For further details, Tel. 416111, Public Relations Dept.

Bar-Ilan University: daily for free transportation please call public relations. Tel. 752103-4.

Hilton—Tel Aviv: H. Stern's duty-free jewellery. International guarantee, Government-approved.

ORT ISRAEL: for visits, please contact: ORT Syngalowski Technical and Vocational High School, 38 Derech Hatayasim, Tel Aviv, Tel. 702391-3; ORT Technical and Vocational High School, 42 Rehov Hanevi'im, Jerusalem, Tel. 02-25295; ORT Vocational School, Rehov Hanna Senesh, Haifa, Tel. 04-84037; ORT Lvovich Technical and Vocational High School, New Industrial Zone, Netanya, Tel. 053-22932.

National Religious Women's Organization: Mizrahi and Hapoel Hamizrahi Women in Israel, 166 Ibn Gvirol, Tel Aviv. Call—Tel Aviv, 444151, 785942: Jerusalem, 521608.

Moetzet Hapoalot — Pioneer Women: Daily tours, Sun. through Thurs. 9 a.m., from Va'ad Hapoel Bldg., 93 Rehov Arlosoroff, Tel Aviv. Reservations. Tel. 261111.

Mizrachi Women's Organizations of America and Canada, 16-18 Rehov Dov Hos, Tel Aviv, call Tel. 320127, 243106; Jerusalem. 32846, 521603, 37456 (answering service) Haifa, 61538; Beersheba, 3171. Wizo Club, 116 Rehov Hayarkon, Tel. 332939, 8 a.m.-2 p.m.

Hadassah Club, 80 Rehov Hayarkon, Tel. 56039.

Women's League for Israel, 37 King George, Tel Aviv. Conducted tours of the Homes please call: Tel Aviv — 249189; Jerusalem — 39840; Haifa — 63776; Netanya — 23564.

Martef Theatre, 258 Ben Yehuda, Tel. 445100, Martef 1, classic comic film, tonight, 9, 10.45, 12.30. Sat. 9, 10.30; nightly 9.. Folksongs, every Sat. 10.30. Tickets IL3.50.

Fantasia, Old Jaffa, 14 Kikar Kedumim, tonight and every night, dancing till dawn. Tues. "Jazz in Jaffa," Wed. "Israeli Folklore."

— HAIFA —

• Exhibitions: —
Artists House, 24 U.N.O. Ave. One-man show, Hema Evytar, transparent sculpture, and the gallery collection. Open daily, 10-1, 4-7, except Fri., Sat., 10-2.

Hadassah Club, Youth Aliya office, 209 Rehov Hameginim, Tel. 42461, 64876.

Goldman Art Gallery, 93 Sderot Hanassi, opening tomorrow, July 17, 6 p.m., exhibition of oils by Nissan Engel, native of Haifa. Hours: 10-1, 4-7, 7-10, Sat. 6-9.30.

Balfour Cellar — Kosher Restaurant and Dairy Bar. Caters to everybody's taste and pocket-book, 3 Rehov Balfour.

— REHOVOT —

Weizmann Institute of Science, conducted tours, Sun. to Thurs. 11 a.m. and 2.30 p.m.; Fri., 10.30 a.m. only; starting from the lobby of the Charles Clore International House.

— JERUSALEM —

Organ Music by Philip Regev every Saturday at 11.30 a.m. Y.M.C.A. Auditorium. Public welcome.

Have Show, Will Travel!
BI-CULTURAL DAY SCHOOL, STAMFORD CONNECTICUT,
presents
OKLAHOMA!

With a sprinkling of English throughout, there is no difficulty in following the story. Just the delightful experience of hearing the familiar music sung in Hebrew. This is a full-scale musical presentation, professionally directed. A beautiful and exciting treat which the whole family can enjoy.

"It's really something to see. A flawless production." — Stamford Shopper

"I wish I were a student at the Bi-Cultural Day School." — Molly Picon

"People who have witnessed the show have been enthusiastic in their praise." — Connecticut Jewish Ledger

"Anybody could hum a few bars of "Oh Mah Yofe hu Haboker! Right!" — Chicago Daily News

"You don't have to be Jewish to enjoy it." — Hartford Courant

"First Hebrew presentation of "OKLAHOMA!" takes place in America, not in Israel." — Maariv, Israel

"A smash hit" — Leonard Harris, WCBS Television

"Crowd pleasing." — Philadelphia Evening News

"'OKLAHOMA!' done Kosher!" — Rochester Times Democrat

"There was probably never a more enthusiastic audience in the history of the theatre." — Stamford Advocate

هكذا من الأصل

CRASH DIET
...eating plenty

Watch how you lose inches off your waist, hips, and thighs!

Lose Up to 1 lb a day
Learn the secret of the fantastic new film star diet.

Eat plenty and lose 10 lb., 20 lb. or more until every ounce of unsightly fat has vanished. No will power, no frustration — never feel hungry! We offer you the one Diet Plan, tried and tested by hundreds of thousands, that takes off pounds fast, until you are down to your correct weight, no matter how many times you have failed in the past. *No pills, no exercises,* no hunger pangs.

OUR GUARANTEE
Lose 6 lbs in 10 days or your money back. Send IL10 for the complete Diet Plan to:

TIVOLI LTD.,
P.O.B. 32, Herzliya "H"

SHAI K. OFIR

Azulay The Policeman

Ephraim Kishon's
Amusing and Hilarious Comedy in Technicolor

TEL AVIV	JERUSALEM
Hod 3 week 4.30, 7.30, 9.30	Eden 3 week 4, 7, 9
KIRYAT MALACHI Hod 1 week 7, 9	NAHARIYA Amphi 1 week 7.15, 9.15

BEER-SHEBA	NETANYA	HAIFA
Chen 3 week 4, 7.15, 9.15	Sharon 3 week Afternoon	Orah 3 week 4, 6.45, 9

English and French subtitles

Original sound track on "Phonodor" Records.

"HOD HACARMEL"
summer camp
Mount Carmel, Haifa.
FULLY BOOKED FOR TERMS I and II
REGISTRATION CONTINUES FOR TERM III, AUGUST 15—30
Particulars and registration,
"HOD HACARMEL" summer camp,
15 Rehov Daniel, Tel. 82566, Haifa.

MUSEUM HAARETZ — TEL AVIV
MUSEUM CENTRE RAMAT AVIV

GLASS MUSEUM *

KADMAN NUMISMATIC MUSEUM

CERAMICS MUSEUM **

MUSEUM OF SCIENCE AND TECHNOLOGY

MUSEUM OF ETHNOGRAPHY AND FOLKLORE

TEL QASILE EXCAVATIONS

NECHUSHTAN PAVILION — TIMNA EXCAVATIONS

MUSEUM OF ANTIQUITIES, YAFO

10 Mifratz Shlomo. Hours as below.

Open: Sun., Mon., Tues., Thurs., 10 a.m.–5 p.m.
Wed., 10 a.m.–8 p.m.
Fri., 10 a.m.–1 p.m., Sat., 10 a.m.–2 p.m.

HISTORICAL MUSEUM
26 Rehov Bialik. Open daily 10 a.m.–1 p.m., Saturdays closed

ALPHABET MUSEUM
26 Rehov Bialik. Open daily 10 a.m.–1 p.m., Saturdays closed

LASKY PLANETARIUM
Daily presentation at 11.30 a.m., Tuesdays at 7.15 p.m.

"CREATIVITY AT THE MUSEUM HA'ARETZ"
* Paintings and Sculpture in glass works by Israeli artists made in glass by LENOL Ltd.
** Ceramics sculpture: Elsa Pollack.

Daily Sightseeing Air Tours

from Jerusalem and Tel Aviv Airports

to Santa Catarina and Sharm e-Sheikh, Eilat Masada, Upper Galilee and Golan Heights.

Fares ranging from $35 to $100 p.p.
Rates include transportation at destination, guide, entrance fees and en-route meals.

ISRAVIA ISRAELI AVIATION CORPORATION LTD.

(IN CONJUNCTION WITH KANNAF AND CHIMAVIR)
Jerusalem — Tel. 87161; Tel Aviv — Tel. 230971, 223940
P.O.B. 4118, Jerusalem

THIS WEEK AT THE ISRAEL FESTIVAL

THE ISRAEL PHILHARMONIC ORCHESTRA
Conductor: ZUBIN MEHTA
Soloists: YARDI WAGMAN, piano
TOM KRAUSE, baritone
The Male Choir of the Tel Aviv Philharmonic Choir
(Conductor: Joseph Friedland)
Igor Stravinsky — *Monumento Pro Gesualdo di Venosa;*
Ami Maayani — "Qumran" — World Premiere
Sergei Rachmaninov — Rhapsody on a Theme by Paganini
Dmitri Shostakovich — Symphony No. 13 (Babi Yar)
CAESAREA — July 17 — at 8.45 p.m. Only a limited number of tickets available
JERUSALEM — July 18 — Binyenei Ha'ooma — 8.30 p.m.

★ ★ ★

THE ISRAEL BROADCASTING SYMPHONY ORCHESTRA
Conductor: MENDI RODAN
Soloists: PNINA SALZMAN, piano
BRACHA EDEN, piano
ALEXANDER TAMIR, piano
ARIE VARDI, piano

ALL-BACH PROGRAMME
Suite for Orchestra No. 3 in D major
Concerto for Piano in D minor
Concerto for Two Pianos in C major
Concerto for Three Pianos in D minor
Concerto for Four Pianos in A minor (1st time in Israel)
TEL AVIV — July 20 — Mann Auditorium — 8.30 p.m.

★ ★ ★

SPANISH BALLET of ANTONIO GADES
with the Haifa Symphony Orchestra
Programme:
Spanish dances, Flamenco, Guitar solos
JERUSALEM — July 24 — Binyenei Ha'ooma — 8.30 p.m.
TEL AVIV — July 25 and 26 — Mann Auditorium — 8.30 p.m.
CAESAREA — July 27 and 28 — 8.30 p.m.

★ ★ ★

Transportation to Caesarea by "Egged Tours" from
Tel Aviv: Hayarkon St., opposite Hilton Hotel, between 6.15–7.00 p.m.
Netanya: Egged Station between 6.45–7.30 p.m.
Haifa: Solel Boneh Square between 6.45–7.15 p.m.

Late comers at Caesarea will be able to enter only after the intermission.

THE ISRAEL FESTIVAL 1971

BATSHEVA dance company

BATSHEVA COMPANY DANCE FESTIVAL

Upper Nazareth, "Nurit" (Omanut La'am), Sun., July 18, at 8.30

TEL AVIV, "NAHMANI"
Mon., July 19, at 8.30 — Tues., July 20, at 8.30
Wed., July 21, at 8.30 — Thurs., July 22, at 8.30

EIN HAROD (Meuhad), "Beit [illegible]" — Sun., July 25, at 9.00
JERUSALEM, "Beit Ha'am," — Tues., July 27, at 8.30
YIFAT, Cultural Centre, — Wed., July 28, at 9.00
HAIFA, Municipal Theatre, — Thurs., July 29, at 8.45

Within the framework of the Israel Festival 1971

Particulars on the programme and ticket sale are posted on the billboards.

Relkin Advt.

FESTIVAL VISITORS TO CAESAREA:

Come Early Stay Late

AND ENJOY THE WONDERFUL RECREATION FACILITIES IN CAESAREA'S ANCIENT ROMAN PORT AREA.

★ THE STRATON AND CHEZ CESAR RESTAURANTS

★ THE STARLIGHT DISCOTHEQUE

★ ART GALLERIES AND BATHING BEACH

THE NEW TEL AVIV MUSEUM BUILDING on SDEROT SHAUL HAMELECH

THE MUSEUM EXHIBITS:
★ Israeli painting and sculpture
★ Art and Science
★ From the Museum Collections —
★ *Films on "Art and Science,"* at 11 a.m. and 5 p.m.

Visiting Hours: (Please note changes!)
Sunday, Monday, Wednesday, Thursday 10 a.m.—1 p.m. 4—8 p.m.
Tuesday 10—1, 4—10 p.m.
Friday 10 a.m.—2 p.m.
Saturday 7—11 p.m.

Helena Rubinstein Pavilion
6 REHOV TARSAT
★ Contemporary French Tapestries
★ *Sculptures from the Museum Collections*
Visiting hours: Daily: 10 a.m.- 1 p.m. 4-7 p.m. Friday: 10 a.m.- 1 p.m. Saturday: 7 p.m.-11 p.m.

Single ticket for the exhibitions in the 2 buildings, IL2.— at the Museum box offices. Children, students and soldiers IL1.—

Amihai pulls a bloomer

MI YITNENI MALON מי יתנני מלון (Hotel in the Wilderness) a novel by Yehuda Amihai. Tel Aviv, Bitan. 277 pp.

Reviewed by Miriam Arad

EVERY good writer, as every good writer will tell you, has *his sins,* and they aren't necessarily youthful. Sometimes he just writes trash. He may then throw it into the wastepaper basket, or keep it in a drawer; sometimes it may creep into a passage or two in a book; a couple of poems in a volume. Yehuda Amihai *has* published it, all of it, an entire entirely trash novel.

Yehuda Amihai is a major Israeli poet (born in Germany, 1924), and a prolific one, who has always had the tendency to publish too much and too indiscriminately. *There* was always something unquenchable in him, for better and for worse, a great and often joyous exuberance that made his poetry overflow into puns, sometimes, or trickery, or crudities, irrelevancies, facetiousness. Yet there was always the beauty too.

The present novel — Amihai's second — revolves around a has-been poet (God forbid this fact should be poignant) who is sent on a mission to New York to try and induce university-trained *yordim* (emigres) to come back to Israel. Here you already have two key images in the novel's world of disruption: the hero is a *shaliah* (institutional emissary) — which is as good as a dirty word — and his business is with *yordim* (literally, "downgoers," just as immigrants to Israel are *olim* — "upgoers") — an outright smear-word in Israeli parlance. Before long, moreover, the emissary himself has joined the camp of the *traitors* and has moved into the "hotel" where all the *yordim* live together in a big continuous orgy of false nostalgia (Ah, remember the moon on the shores of the Kinneret?) and self-deception — telling themselves and each other *that as* soon *as this* or that *is* finished they'll go back home. Both the nostalgia and the self-deception, by the way, are cliches to be met with in every journalistic description of the *yordim*-beat.

Yehuda Amihai and the dustjacket of the book reviewed here.

Kafkaesque metaphor

The hotel, an inevitably Kafkaesque, extended metaphor, is a place of endless, futile and frustrating talking, *planning, dreaming; of* aimless scurryings into and out of rooms, corridors, and beds. It is a place, or a noplace, where everything is done except that which ought to be done:

> "All the hotel-residents are busy making order, making maps, diagrams, files, cards, questionnaires. Besides the questionnaires *of the office, the* Consulate, and various American institutions, every case (i.e. hotel inmate) hands out questionnaires to his fellows. These questionnaires are passed on from one to the other like promissory *notes that came to replace* banknotes that came to replace metal coins."

Apart from *all this paperwork,* a lot of wrestling goes on at the *hotel,* mainly between girls — very sexy — and sooner or later every dress and skirt creeps up to treat us to a peek of abundant, or rounded, or virginal, or soft, or firm white flesh *(there's not an original or witty bottom among the* lot). Because that is the great profound point of the book. our hero himself is interested in nothing but buttocks and panties. This is *first of* all an *opportunity for Amihai* to expend himself on a lot of *similes and metaphors,* more often than not dragged in by the hair or dangling on the elastic of a pair of lacy nothings. A few examples: "Her dress came up and her right *buttock was partially revealed.* True, it was covered by half her panties, but owing to the heat and the stair-climbing the tormented panties were unable to hold all that they were *supposed* to hold and had shifted up like the white eyelid of a blind man over *a* big reddish eye without a pupil." And, "I came to a stop like those panties of Shosh that came to a stop by order of the groin." And "Her two buttocks *supported each other* like two keystones in the arc of a Jerusalem window." And "Her buttocks stuck out like peninsulas into a world of chaos."

Panties and subways

The panty-business — the Hebrew word is *tahtonim,* which means underthings *or* nether things, as opposed to the *elyonim* of the higher, *Heavenly, spiritual etc,* regions — is intensified by the netherworld of subway trains, for our hero takes innumerable rides in the underground of New York's bowels. *Yes, we live in a dark world,* a base, depraved, crumbling and senseless underworld. Right, so while all these panties and buttocks and minutely described lovemakings are, no *doubt,* extremely significant, they also are, or are meant to be, *titillating* — I'd *say pornographic* if I knew just what is and what isn't. Indeed, I have heard it say that Amihai had Portnoy in mind, and can only say I wish it were so; I mean, that *Amihai* were *half as* funny.

For that is Amihai's real sin: *not the panty hanky-panky,* not the lack of profundity, but that there isn't a sparkling metaphor, *not a* witty line, not a moving scene, not an amusing character in all of this *book,* but that everything goes on and on, everything is dull dull dull. The style is so *monotonous, sometimes* as bad as a beginners' grammar, an endless enumeration of A stood up, B undressed, C left the room, D fell asleep, E put his hand up F's *skirt...* It is the same with the characters — whole long lists of them, like these two who follow hard one upon the other:

> "The automatic elevator was *out of order* and I went up in the one operated by a liftman. It was the hunchback's turn today. A lot of words had accumulated in the bag of skin under his chin. Like a fish's. These words gurgle and are never spat out. He was holding his pants with his only hand. I *promised him to ask* Shosh and Losh to sew on buttons. He gurgled his thanks with the words in the bag. He lives in a little room beside the basement. His room shakes whenever the subway train passes. This shak*ing is his great happiness.* He knows that he doesn't have to travel on those trains. He doesn't need to leave the hotel at all ... Rosen(feld) is an ac*tor who became famous* in the early 'fifties. Then he came to America to make a film and study philosophy. Here a small crab-like woman caught him with her pincers and dragged him everywhere and didn't let go *of him till* he despaired and grew fat between her pincers, which gradually turned into comfortable supports. Sometimes he recites poetry or prose at official parties of the Zionist Movement or the Consulate."

It is, of course, hardly a daring *thing to write pornography(?)* nowadays. Nevertheless, it is the thing to do — that Amihai should be reduced to doing the thing to do! — and it is the equally modern and to-do thing to write anti-Establishment, anti-Zionist stuff, so Amihai does *that as* well:

> "I shall bring my little daughter to America ... Here in New York she shall grow up. And what about Eretz Yisrael? The Jews paid a painful rent for it during two thousand years so that the contract would stand *and the apartment be kept for* them. Now they've come back. And what obligation does that put on me and my little girl? And history, too, is a great whore. After two thousand years of betrayal she's willing *to neck with the Jewish People* again. For two thousand years they excited each other. Waited and baited, rubbed, hugged, licked, petted. And always, a *spilling of seed* in vain, illusions of prayer and prayer-house day-dreamings."

What, I wonder, is Amihai trying to prove? That he can do all this with the best of them? I don't know. All I know is that, besides being bored stiff by this book, it also made me very *sad, as sad as* it makes you to see someone you love make a spectacle of himself.

BOOKS IN REVIEW

Pages 31-36

Edited by Moshe Kohn

Of law and the man — Justice Haim Cohn at 60

OF LAW AND MAN edited by Shlomo Shoham. New York-Tel Aviv, Sabra Books. 387 pp.

Reviewed by Doris Lankin

"Of Law And Man" is a volume of essays published to mark Justice Haim Cohen's 60th birthday. Its brilliance and variety are *fitting tributes to a man who,* besides being the stormy petrel of the Supreme Court, has made his mark also in the international field of human relations.

Born in Lubeck, Germany, grandson of Rabbi Solomon Carlebach, Justice Cohn was educated at the Munich and Hamburg Universities, the Mercaz Harav Yeshiva and the *Hebrew University. With so* rich and varied an education, it is not surprising that he writes and speaks with such authority on matters ranging from the rule of law to anomalies in Jewish law, from the fundamental rights of man to criminology.

Justice Cohn was Israel's Attorney-General from 1950 till his appointment to the Supreme Court in 1960, and for six months in 1952 was Justice Minister. During this period he initiated important reforms in the legal system. Since being appointed to the Supreme Court he has made a remarkable *contribution* to Israel jurisprudence, through his decisions, lectures and articles.

He serves on various national and international bodies, being, among *other things, a member of the* International Permanent Court of Arbitration at the Hague, Chairman of the Israel Section of the International Lawyers Association, Chairman of the Israel Branch of the International Institute for Human *Rights, and a member of the* Board of Directors of the International Association of Criminal Law.

The essays in his honour follow closely the fields of his interest *and activities.* In the section devoted to human rights, there are outstanding contributions by the French Jewish Nobel Peace Prize Winner, Professor Rene Cassin, Profs. Maxwell Cohen and Julius Stone, Dr. William Korey and *Judge Ze'ev Zeltner. Of particular* interest are the devastating definition of the United Nations' role in the field of human rights by both Dr. Korey and Judge Zeltner; and *Prof.* Stone's plaudits on the Israel authorities' liberal policies in the *administered areas.*

Justice Haim Cohn, representing Israel at the 15th session of the U.N. Human Rights Commission.

Arthur Goldberg, Shabbetai Rosenne and Isi Foighel, Professor of Law at the University of Copenhagen, have contributed articles on the Law of Nations. The Substance *of Law* is brilliantly represented by two esoteric articles, on The Nature of Pure Equity by Prof. Ralph Newman of the University of California, and on The Corporate Entity by Dr. Smadar Ottolenghi, Lecturer in Civil Law at the Hebrew University, as well as by a fascinating study by Prof. Milton Konvitz, of Cornell University, of the first manifestations in history of non-violent civil disobedience — *as recorded in the Bible.*

Justice Cohn's passionate zeal for due process of law is given recognition in articles by Prof. Helen Silving, of Puerto Rico University, by Theodor Meron, Legal Adviser to the Foreign Ministry, and by Yuval Levy and Barbra Marks, of the Tel Aviv University and New York Bar respectively. Israeli readers will find *particular interest* in Meron's article on The Legal Aspects of the Arab Terrorists' Claims.

Tribute to Justice Cohn's wide *interests in criminology is paid in* articles by such international experts as the Italian criminologists, Franco Ferracuti and Giuseppe di Gennaro, Prof. Emeritus Jean Graven of Geneva, Prof. Gerhard Mueller, Director of the Criminal Research Centre at New York University, and Mr. Stephan Hurwitz, the Ombudsman of Denmark, whose contribution is a timely reminder that the victims of crime *also have rights and interests.*

Pornography and fascism

STRIKING resemblances between pornography and fascism are revealed by two professors of literature at the *University of Munster,* Germany, Edgar Mertner and Herbert Mainusch, in their recent publication "Pornotopia: Das Obszöne und die Pornographie in der literarischen Landschaft" (Obscenity and Pornography in the Literary Landscape; Frankfurt-on-Main, 1970).

As they note the increasing tendency in (extensively analysed) pornographic literature towards sadism and bestiality, they find its origins in an insistence that men and women must follow *their "healthy instincts," the "urges" of* a "nature which cannot be immoral," and the "perfectly normal" animal desires unchecked by scruples of conscience. This was precisely the manipulation practised by fascism. Where the gates of Auschwitz proclaimed "Work liberates," the pornographers tell us "Lust liberates," followed by the slogans "Sex is religion," "When you enjoy it do it," "When it feels good, it cannot be bad."

Precisely as in fascist ideology, the heroes of pornographic literature are usually *"strong* and healthy," "normal and natural." Actions which in civilised society would be regarded as criminal are put down to "normal behaviour in the best growth period," but (the authors say) what is in this *sense presented as the* "healthy and normal" individual had proved to be the ideal tool of fascist leaders. A telling remark of the 18th century poet Novalis is quoted:

> *"The ideal of morality has no more dangerous rival than the ideal of the greatest strength — the most vigorous life. It is the maximum of the barbarian."*

Just as fascism sought to unleash the instincts that would turn men into their neighbours' deadly *enemies, so pornography is fostering* the barbaric potentialities in man. It is demanding tolerance for offences to high standards of morality, and, as in the case of fascist racial persecution, the point is to ensure that evil things are done with a clear conscience; sexual satisfaction is represented as wholesome social-political action, brutality and egotism as natural and healthy, destruction as "self-realisation," to be relished.

Indeed, the authors say, pornography is inseparable from sadism. Under the dispensation of pornography, the seduced victims must not be allowed to experience their suffering as *suffering* — just as it is part of the mechanism of fascist rule to prohibit the understanding of the oppression which it practises. Theodor W. Adorno, the late head of the Institute for Social Research in Frankfurt-on-Main, *Germany,* wrote *as far back* as 1944 (he was then a refugee in the U.S.) that there is *"a straight road from the Gospel of the joy of living to the construction of slaughter houses for human beings — situated so far away that each one of our fellow-countrymen can fool himself into fancying that he cannot hear the cries of anguish. This is part of the dispensation where the ability to enjoy things must be undisturbed."*

From the March-April "Patterns of Prejudice," published bi-monthly by the the London Institute of Jewish Affairs.

هكذا من الأصل

Israel Air Force saga

WILLIAM Stevenson is a veteran British-born newspaperman and war correspondent whose swift pen was equal to the challenge of producing instant history minutes after the Six Day War had run its brief course. His "Strike Zion!" was one of the first books to appear after the War, completed in fewer than the 144 hours that the War lasted. And his account radiated his boundless admiration for the cause and the forces of Israel.

But where strict journalistic objectivity guided the reporting section of "Strike Zion!" there is no restraint on emotion, or even on adulation, in this, his second book on Israel. And the book is the mystery thriller of the year. At the end, the reader is left wondering whether this is in fact a "chronicle" — an accurate account of actual men, places and events — or a fairy tale.

Consider, for example, the episode involving a young Israeli pilot, Yesnov, who is shot down over Syria by a mysterious portable missile launcher and rescued 14 hours later. The Syrians learn that an Israeli helicopter rescue mission is going to try to find Yesnov in the dark of night, and they set an elaborate

ZANEK! A Chronicle of the Israeli Air Force by William Stevenson. New York, Viking. 344 pp. $8.50.

Reviewed by Paul Gould

trap. As the time approaches, a Russian — later dubbed Colonel Grechko — comes in. Snarling at the Syrian officer interrogating Yesnov, Captain Nayef, he alone takes charge of the interrogation. When Nayef retreats, angrily, the Russian spits out: "Barbarians."

There follows one of the most incredible dialogues. The Russian offers to rescue Yesnov and the Israelis who will soon be entrapped, explaining to Yesnov that he is thoroughly disillusioned, not with Communism but with the Kremlin, which doled out hundreds of millions of dollars "to give military support to those whirling dervishes who called themselves Communists and yet took millions of dollars a year from King Faisal of Arabia. Communists? Was that the word for the two fairy princes from Kuwait who pretended to be revolutionaries?"

Yesnov is puzzled. Is the Russian's offer of defection genuine? But the ambush has been prepared and the Israeli rescue team, including Yesnov's sister, is approaching. Yesnov decides to take no chances.

"It was at this point that Yesnov shouted his warning in Hebrew, fully expecting the Russian to put a bullet into his head. Instead, Grechko threw him to the ground and pushed a fist into his mouth, snarling to the nearby fedayeen, 'Scatter yourselves! I'll take care of this one.' Above them, a rapid-fire gun chattered. Nayef, the Syrian, cried out and fell."

And, as in fairy tales, it all ends well. The Syrians are foiled, the Israelis return with Yesnov, vital classified material and the Russian officer, to boot, though what eventually happens to him we will never, alas, learn.

A second episode: The Confectioner (Stevenson is fond of nicknames; there also appear the Walrus and the Carpenter, Elephant Moses, The Instrument Basher, and The Little Lieutenant who, incidentally, is an attractive female) who runs into another Mig. But Motti (Aluf Mordechai Hod, O.C. Israel Air Force), says Stevenson, is anxious to avoid a duel with a plane manned by a Russian, as has been ascertained. The Confectioner is instructed "to destroy him *without using guns or missiles*" (Emphasis is Stevenson's.) But the Israeli is flying a Mirage and The Confectioner's job is to convince the Russian that "the Mirage was a sitting duck. In a sense it was." So they both go through some aerial acrobatics masterfully recounted by the author, himself a former RAF pilot who has flown modern jets. The end is again a happy one: the Russian is manoeuvred into a position where he cannot avoid crashing into a hill even as The Confectioner, by a last-second evasive turn in a region he knows as surely as his palm, safely eludes his itching-finger pursuer.

Other success stories

There is a spate of other success stories. Mandrake, the Russians' version of the U-2, soars high above Israel on a photo reconnaissance jaunt with its ultimate destination an airport in southern Russia. An Israeli, the redoubtable Colonel Aaron, is aloft at the moment. Aluf Hod's voice at ground control is brisk. "Aaron, listen ... We've got a bandit at Angels Fifty." But this time Motti wants the Russian shot down. And just as the Phantom flier is about to unloose his cannon, "the order came clear as a bell from Motti Hod far below. *'Break!'* Colonel Aaron's face tightened. A split-second later he would have fired. Why not say the order came a split-second late? But he broke hard to port. Above and behind, a pair of Mig-21s saw their intended victim abandon the decoy and vanish into cloud."

I do not intend to spoil your fun by detailing all of the fascinating episodes. It would be more fun if it did not deal with the tragic progenitor of all these hi-jinks — the grim art of waging, and winning, war. Aside from the very dubious authenticity of some of the tall tales, the single objectionable part of the book is the superfluous technical descriptions of turns, evasive actions, computer brains, highly sophisticated electronic equipment and all the rest of the technical jargon.

Incidentally, there is a very important dot missing in this book, as a result of which Israel's gross national product appears as $443 billion instead of $4.43 billion!

Paul Gould is Professor of Journalism at the American College in Jerusalem.

SO YOU THINK YOU DON'T KNOW ENOUGH HEBREW TO READ A NEWSPAPER?

Wrong. Try reading OMER, the daily paper in easy Hebrew, fully vowelised for convenience.

OMER keeps you informed of local and world events, while enriching your vocabulary day by day.

You know things can sound so different when stated in their original language.

So give it a try.

To OMER
P.O.B. 199
Tel Aviv

Please send me OMER for six months / one year

Name _____

Address _____

Signature _____

Enclosed cheque for IL30.-/78.-

Dassault-Bloch of Mirage

Marcel Dassault and his wife Madeleine on her release by kidnappers who held her for 36 hours in 1964. (Keystone Photo)

LE MIRAGE by Jack Gee. Paris, Albin Michel. 240 pp.

Reviewed by Sraya Shapiro

SUBTITLED "The Secret Arm of French Policy," this book tells the story of the Mirage fighter-bomber and its creator and manufacturer, Marcel Bloch, more widely known by his adopted name: Marcel Dassault. This "original French version" has been translated from the English, and is written in the best tradition of Anglo-American journalism (the author is English-born Jack Maurice, Paris Correspondent of a London evening paper and also of *The Jerusalem Post* and "Davar"): full documentation, clear writing without stylistic thrills, complete identification of persons and abbreviations, even those which are familiar to every Frenchman. The Israeli reader may find much of the praise lavished on our Air Force embarrassing, and the bulk of the story of the Six Day War familiar.

Charles de Gaulle is the unmistakeable villain of Gee's piece. Two of the General's decisions — both are concerned with the Mirage planes — are particularly strongly criticized. One concerned his ambition to make France a nuclear power: the development of Mirage-IV aimed at creating a vehicle to deliver the A-bomb over Moscow. Gee notes that the nuclear ambition was opposed by some of France's top military experts. The other regrettable decision was to embargo the Mirages for Israel. It cast an indelible blemish on France's respectability in international dealings, besides badly serving France's own interests.

In Buchenwald

Marcel Dassault's story is largely unknown to the average Israeli reader. Gee describes him as a brilliant and authoritative man in his field, whose life has been devoted solely to proving to himself and to others that he is thoroughly French. Born in Alsace into the family of a Jewish scholar, Marcel Bloch was deported by the Germans to Buchenwald close to the end of World War II. When other Jewish deportees jumped from the train, he refused to do so, saying that he preferred to "follow the Calvary of France to the end." At Buchenwald he was spared the yellow Star-of-David patch which Jewish inmates had to wear and was permitted to wear the red triangle of the "French" prisoners. He remained aloof, however, from all his fellow prisoners. After the Liberation he adopted the name Dassault — derived from the Underground designation, "Char d'assault" (tank), which his brother, General Paul Bloch, had taken. Later he converted to Catholicism. His son Serge has remained a Jew.

Fidelity to de Gaulle

Dassault's fidelity to Charles de Gaulle was complete and unwavering. Gee's intimation that Dassault also received material benefit from this friendship is unsavoury and irrelevant: after all, Dassault did design France's best fighter planes. More telling is Gee's remark that lately the millionaire Dassault has been courting the Socialists. The French Left is urging the nationalization of the Dassault works, which would certainly be the end of the Dassault way to success. The "Dassault system" requires the unrestricted leadership of the man who, in his eighties, still abounds with ideas. He has also ventured into journalism rather as a hobby, selling rosy dreams in the popular weekly, "Jours de France," very profitably. But his attempt to publish a daily without political news failed dismally.

The Dassault sales system has pursued its Mirage politics independently, though with the knowledge and approval of the French authorities. The political interference of the State came to the fore, however, only with the embargo on the planes bought by Israel and in the Libyan fiasco. In the next edition of his book, Gee may also note the ironic deal with Russia — France selling Moscow the planes which were designed to bomb her.

For the Israeli reader, there is an aspect of aircraft construction which emerges from Gee's story: that of errors and disasters which accompany even the most successful ventures in this field. The number of pilots killed in testing the various prototypes of Dassault's creations is considerable. It is to Dassault's credit that he treats the next-of-kin of his unfortunate pilots in a fatherly fashion.

The awakening Indian

"We're awakening now. We're coming back just as the Jews did after 2,000 years," said a member of the group of six American Indian leaders and professionals who arrived in Israel last week to spend part of the summer studying life at kibbutzim and Negev settlements, to see what aspects of the Israel experience in these areas are applicable to life on Indian reservations in the U.S. Southwest. Here BETTY SHORTT, author and free-lance journalist living in Jerusalem, who has studied the life of the Indian and other American minorities, discusses American Indian history in reviewing three books on the subject:

INDIANS OF THE AMERICAS by John Collier. New York, Mentor. 191 pp. $0.75.

AMERICAN EPIC: The Story of the American Indian by Alice Mariott and Carol K. Rachlin. New York, Mentor. 207 pp. $0.95.

THE NEW INDIANS by Stan Steiner. New York, Harper and Row. 348 pp. $7.95.

"The Red Man is alone in his misery. We behold him now on the verge of extinction, standing on his last foothold — and soon he will be talked of as a noble race who once existed but have passed away."

1859, General George Custer

"Red Power will win. We are no longer fighting for physical survival. We are fighting for ideological survival. Our ideas will overcome your ideas. It isn't important that there are only 500,000 of us Indians... what is more important is that we have a superior way of life — a more human philosophy. We will show the country how to act human — and someday this country will revise its constitution and its laws in terms of human beings instead of property."

1969, Vine Deloria Jr., Sioux Indian. Director of the National Congress of American Indians, quoted in "The New Indians."

BY every process of logic, Custer's prediction ought to have come true, and the 20th century should have seen the final disappearance and not the resurgence of the American Indian way of life. For the Indians received the full onslaught of a policy aimed at genocide. Physically, spiritually and culturally every attempt was made to obliterate them. And yet, 100 years after Custer spoke, they have managed to keep living, retain their values and even speak of the constructive role that they can play in America's future. It would be easy to call this a miracle, for such it undoubtedly is, but in some way this would detract from the very human quality of their achievement. For, as is well known also in Jewish history, the background to such miracles of survival is the day-by-day conquest of faith over despair — especially when despair has most of the logic on its side. The Indians who continued to teach their children how to remain Indians even though they were herded into camps, sent on forced marches and enclosed in reservations, laid the foundations on which the "New Indians" are building. But when Custer made his prediction, such faith must have seemed blind indeed.

From more than a million, they were reduced to 44,000 towards the end of the 19th century. They had lived in America some 4,000-10,000 years before Columbus arrived, and had settled or wandered over most of its 2,000 million acres. And here was the crux of the matter, for that land looked very appetizing to the new settlers who came from Europe. Treaties were made and broken and the inevitable wars began. As Will Rogers, himself a Cherokee Indian, commented: "You see, in Wars the Slogan is Honour, but the object is land. They are always fighting for Independence, but at the finish they always seem to be able to use quite a snatch of the defeated opponent's land to be Independent on."

In reservations

After the most bitter fighting and massacres, the end of the 19th century saw the Indians firmly encased in reservations. These reservation lands were officially acknowledged to be badly eroded and difficult to cultivate. Since the Indians could no longer hunt the buffalo, and with agriculture either unknown to their way of life or difficult to sustain on these poor lands, they were often forced to depend on Government rations to survive. These rations were withheld, with consequent starvation and death, whenever the Indians made overt attempts to protect their values and tribal way of life. After this came the religious workers to save their souls, the anthropologists to examine their existence, and the social workers to change their private lives. The American Indian became the most minutely observed individual in history. Every anthropologist worth his salt trekked to the reservation each summer to publish yet one more report on Indian life. Yet, strangely enough, this mountain of information only seemed to obscure the Indian even further. But why? For certainly the methods have been "scientific." But the Indian never came to life as a person. He remained a collection of wicker baskets, string beads and odd "folkways" and "mores." Only in a few novels, such as the outstanding "Blood Brother" by Elliott Arnold, did research and poetry combine to produce deeply moving human beings. The reasons for the failure of the social sciences to make the Indians — and so many other anthropologized peoples — human and understandable might be inherent in what separates the Indian from the non-Indian world: in our modern substitution of fact for feeling. As Stan Steiner points out in "The New Indians":

"The very thing that makes (scientific methods) so precise makes them sterile when applied to people whose way of living, whose way of thinking, whose humanism are the antithesis of the technological and scientific. There is an inverse ratio in this: the more proficient the methods, the less effective they are! The tribal man and his tribal society are intensely human. He is personal and direct. He trusts what he sees and feels and senses. He is also deeply religious."

He goes on to quote from "The Rock" by T.S. Eliot:

Where is the life we have lost in living?
Where is the wisdom we have lost in knowledge?
Where is the knowledge we have lost in information?

The three books under review, therefore, are valuable for the composite picture they give of the Indian from the earliest times to the present day. In particular, they reveal the values that sustained him, and what he foresees his future to be.

Perhaps precisely because they do reveal the Indians as people, they are not at all easy books to absorb. They are well written, and the two that give historical accounts of Indian life do so in a very easily digestible fashion. However, the main subject of the books is the values that the Indian attaches to living — and for the 20th-century "Westerner" this poses certain difficulties. For example, there is the Indian concept of "time." The authors of "American Epic" quote an Indian as saying:

"Time was, and is, and always will be. It flows like a a river; it does not stand still like lakes. That is what we Indians know and you have never learnt."

Well, we do have a concept of "time," but it is one that divides generations rather than unites them. Commercially, what is old has to be replaced by what is new, and "time" is something for us to fight rather than to become part of. Psychiatry is one of the few sciences that shows us we are children of the past, and that our "inner clock" bears no relation to the calendars we hang on our walls. But for the most part we are out of touch with what the Indian conceives as "time." It is because of such concepts as this that these books become particularly challenging.

'Fire-fountain of life'

The conflicts in the American society and polity concerning Indian life have sometimes produced extraordinary individuals of great vision and courage. Not the least of these is John Collier, author of "Indians of the Americas." At the age of 55, in the midst of a personal crisis in his life, he witnessed some Indian religious ceremonies in New Mexico. The power that emanated from these ceremonies, and the effect upon the Indians, shook him profoundly:

"...a whole race of men, before my eyes, passed into ecstasy through a willed discipline ... here was a reaching to the fire-fountain of life through a deliberate social action employing a complexity of many arts ... these were unsentimental men who could neither read nor write ... who were told every day in all kinds of unsympathetic ways that all they believed and cared for had to die, and who never answered back. For these men were at one with their gods."

President Franklin D. Roosevelt appointed Collier as Commissioner of Indian Affairs, a post he held from 1933 to 1945. His deep understanding of the Indian personality, and his belief in its future contribution to society helped to transform the Bureau for Indian Affairs which until the early 1930s had been particularly hostile to the Indians under its control.

The first half of Collier's book (reprinted many times by Mentor since its first paperback appearance in November, 1948 — one year after its original hard-cover publication by W.W. Morton) deals with the Indians in South America. It charts their steady destruction by the Spanish invaders and points out the political weaknesses of the Inca civilization which eventually led to it being conquered by Pizarro and his handful of men. The story of the Spanish conquest of South America is almost uniformly full of horror, with one outstanding exception, that of the Jesuit priest Las Casas. He had once been an owner of Indian slaves, but at the age of 40 underwent a profound spiritual crisis, became a priest and devoted his life to applying "the principle of freedom of conscience to the realities of an unfree world." For him it meant, among other things, the establishment of a Utopia on earth where Indians could be helped to lead a full and happy life — not by mercenaries or adventurers, but by priests who would be "moved by love and believe in freedom." Due to his eloquence and Spanish misgivings at the number of Indians they were destroying, consent was given for Utopia to become a reality. The location was to be Paraguay, for there was no gold there.

Navajo Indians, Arizona.

100 Jesuits

After the death of Las Casas in 1609, "...unarmed, but marvellously equipped with numerous musical instruments and great chanting voices, the Jesuits came." Fewer than 100 altogether to work with some 150,000 Indians. For 150 years the experiment worked, and together they achieved what Collier calls "a fusion of work, play, worship and art, and of personal and communal advantage just as Las Casas had foretold." Its final downfall he attributes to Jesuit lack of understanding about the nature of Indian society:

"They could not know what none in thier age guessed ... and what we, in our time ... apprehend but timidly, and, in the main, negatively, the ineluctable potency of the native society."

The second part of the book deals with North American Indians, tracing their history, and, in particular, the strength of the tribe in keeping the people and their values alive. It is a continuation of the theme of the strength of "the native society." Collier is right when he says that we tend to see this area of life negatively. Perhaps in our commitment to individualism we have forgotten from which sources the individual draws his strength. On the other hand, one thinks of systems like those of Russia and China and the unhappy fate of the individual within them. It is an interesting thought that perhaps the kibbutz way of life comes the closest to offering the communal strength of a society together with individual freedom. It would be fascinating to compare Indian tribe and Israeli kibbutz. Collier's book not only makes a fine contribution to a new understanding of the Indian way of life, but also ultimately adds greater depth to our own lives.

* * *

"AMERICAN EPIC" is a much simpler piece of work. Written by two anthropologists, it is refreshing in that it is humourously critical of the effects of overzealous workers in this field:

(Continued on next page)

ISRAELITISCHES WOCHENBLATT
REVUE JUIVE
Founded in 1901
CH-8008 Zurich/Switzerland, Florastrasse 14
Published in German and French. This independent Swiss paper will week by week keep you informed about what is happening to Jews all over the world in the fields of religion, politics and culture. Large advertising section for business or personal notices.
Sample copies and cost of advertisements available.

هكذا من الأصل

'Red Power will win'

(Continued from preceding page)

"Indian life in the U.S. has been deeply and finally affected by those who set out, in good earnest, to study and report on it, as well as by those inspired with a crusading zeal to right the wrongs of all the world. Consequently, no idea is more widespread than the notion that when the treaties were broken... the Indians' spirits broke simultaneously. No idea could be a greater misconception."

The book deals with the effects of European contact on Indian cultures. The authors feel that the ways in which the Indian dealt with this, and how he retained his identity in the face of all changes he had to meet, is something that the emerging nations might find useful to know. The book traces the history of the Indians, and outlines many of the cultural patterns which the new settlers entirely failed to see. The Europeans hurried past the Basin-Plateau peoples when they found them eating grubs and caterpillars. But these same people had "a highly developed vision quest, the curing of illness by specially trained doctors, and a high standard of oratory and poetry." Sequoyah, a Cherokee, invented a phonetic syllabary, and within three months every capable person in the Cherokee nation was literate. They wrote letters to each other, and translated part of the Christian Bible. They established a national school system, and had plans for a national academy and museum. All because Sequoyah had seen marks on pieces of paper which men called "letters" and which gave them news. The Cherokees went on to establish ambassadors at the Court of St. James. But the 1830s brought the great push for their lands, and the Cherokees were driven into what the authors describe as "concentration camps" and forbidden any more attempts at advancement or culturally integrating Western ways.

Consistently hopeful

As with Collier's book, "American Epic" is consistently hopeful about the future of the Indians. Although it records all the disasters and betrayals that they had to deal with, it puts great faith in the strength of their values and the ancient tribal institutions that embody them.

It is a wonderful thing to be hopeful, and to have an historical perspective on life. But for the individual it is small comfort to know that though his life may be falling apart his nation is surviving. What it means to be an Indian who cannot draw strength from his tribe is vividly portrayed in the Pulitzer Prize-winning novel "House Made Of Dawn," by the Kiowa Indian N. Scott Momaday (reviewed here on February 6, 1970). The novel ends with the hero running. Towards his future? Towards the ancient ways of his people? It is left ambiguous. All that is certain is that the non-Indian world cannot offer him what he needs.

★ ★ ★

"THE NEW INDIANS" is by a man who has known the Indians and lived among them for more than 20 years. In it the Indians speak for themselves. It is their account of what they understand their rights to be, and their statement that they are prepared to fight to get them. It begins with the description of an event that took place in Oklahoma in 1968. A Cherokee was on trial for killing a deer. Four hundred armed Indians came to town to see that he got justice. The point at issue?

> "He did not deny the charges. He had shot the deer in ... a region of woodland held in trust by the U.S. Government for the Cherokee Tribe. He was a full-blooded Cherokee and he would not apologize for hunting on land that rightfully belonged to his people; nor did he have to be licensed like a dog by the state. He had hunted because he was hungry... to feed himself and his family. It had been the dead of winter and they had to eat."

Indians make point

The *per capita* annual income of the Indians in his country was $500. More than 10,000 (about 50 per cent) were unemployed, and half of these received no welfare assistance whatsoever. Hunting, therefore, had become necessary for life. The case was held over for the Federal Courts to make a decision, but the Indians had made their point. When their legal rights were at stake they would use strength to enforce them.

The book chronicles their ways of thinking and their attempts to interest their people in voting and in the uses of political power generally. What distinguishes it from other accounts of a nation coming to a state of awareness of itself is the unity of the Indians when they speak about the role of the tribes in their lives. The young radicals who speak about "Red Power" and the many other groups that have different approaches to the political scene are united on this issue. The tribe means the continuance of values, and their values are what sustain them in the world. The religion, their feeling of oneness with nature, their sense of unity with their history — their tribe embodies it all.

The New Indian is speaking not only about his life, but about what he can contribute to American life as well. Throughout the book Steiner stresses that the Indian has greater human values to offer, and that America can benefit from it. The Indian is speaking — but whether or not we can hear his voice from the distance of our technological age is something else again.

Readers' Letters

'Like all nations'

To The Jerusalem Post Literary Editor

Sir, — Referring to the letter of Monica Bension (your issue of June 11) — I certainly did not attack Shulamit Aloni. I only challenged her demand that we be a "nation like all nations." Mrs. Benson feels that religious people think that they alone appreciate our uniqueness and our right to this land. What they do feel is that they view both these aspects in their full context, and do not cut them off from their original source, where the nature of our uniqueness and the conditions to the claim of the land are put down. If there are religious leaders who would rather give up Hebron than their seat in the Knesset, that is most disappointing, though it does not disqualify Judaism as such. The U.N. Charter and the Declaration of Human Rights are both worth while documents although constantly ignored and violated.

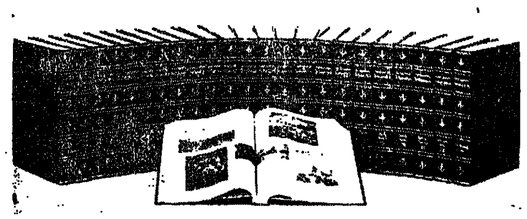
I cannot help adding that lately I feel that we already are too much a nation like all nations. Alongside our technical, scientific and cultural achievements, we have our strikes, our Black Panthers, our New Left, demonstrations (some ending up in violence), our football scandals, drugs at our universities (our young people even arrested for drug offenses), all kinds of liberties taken on the stage, and even — it seems according to the press — connections with organized crime.

So let's not cheaply throw overboard the only thing we have which is the other nations do not have, and what differentiates us from them: our Torá and Halacha.

RUTH WEIL

Jerusalem.

Encyclopædia Britannica



24 VOLUMES

Each volume is an outstanding example of the modern bookmaker's craft. Beautifully textured bindings are impregnated with Pyroxylin to withstand heaviest use and still retain their good looks. Washable, highly resistant to stains and crackling. Strikingly accented with gold metallic stampings.

28,210 PAGES

More pages than are contained in seventy-five average novels. Every large page of non-glare, high-opacity paper manufactured especially for Encyclopaedia Britannica ... to Britannica's rigid specifications ...

36,699,900 WORDS

All textual material in Britannica is set in clear, black type chosen for best possible readability. Frequent headings and subheadings make it easy to pinpoint wanted information quickly.

10,221 CONTRIBUTORS

Because Britannica contains information on every essential subject, it could not be written by just a few authors or the authors of just one country. Rather, this monumental work is the result of the co-operation of more than 10,000 authorities from all over the world.

18,135 ILLUSTRATIONS

Your own private gallery of superb paintings, drawings, photographs and maps — dramatically alive with colour. Each picture is carefully selected to supplement and clarify the accompanying article.

419,623 REFERENCES AND CROSS REFERENCES

The famous Britannica Index is said to be the most complete assembly of related subjects ever put together. This alphabetical Index is the key with which all information on any subject can be found quickly and easily.

A CHOICE OF FREE GIFTS TO SUBSCRIBERS:

WEBSTER'S THIRD NEW INTERNATIONAL DICTIONARY
+ BRITANNICA ATLAS (3 VOLUMES)
or CHILDREN'S BRITANNICA (20 VOLUMES)

For further information fill in and mail the attached coupon immediately!

Encyclopaedia Britannica
24 Rehov Levontin, Tel Aviv 65112.

Please let me have FREE and without obligation your colourful Preview Booklet which pictures and describes the latest edition of ENCYCLOPAEDIA BRITANNICA.

Name: _____

Address: _____

Town: _____ Telephone: _____

Sole distributors in Israel:

MA'ARIV READERS' CLUB

24 Rehov Levontin, Tel Aviv 65112. TEL. 612948

The 'dry well' of Jewishness

THE PAGAN RABBI and other stories by Cynthia Ozick. New York, Knopf. 270 pp. $6.95.

Reviewed by Carol Kaplan

CYNTHIA OZICK

PARTICIPATING in the American Jewish Congress Dialogue at the Weizmann Institute last year, Cynthia Ozick said (as recorded in these pages on August 7, 1970):

> *"If the American writer wants to stay Jewish, I think he will have to stay out of American literature. Even as a writer, especially as a writer, he will have to acknowledge exile. If what I have called aesthetic paganism is to be a long-range thesis of American culture, then it is not the kind of literary or social culture he can be at home in... Imaginative writers are compelled to swim in the medium of culture."*

Here she explores the dilemma facing every writer committed to the American-Jewish way of life. This dilemma, and the conflicts attending it, form the crux of several short stories in the book under review. Initially, it might appear that for Mrs. Ozick herself the resolution would be simply Israel, where theoretically she could create in a culture that nourishes rather than absorbs. But this solution is double-edged. For most American writers, the Hebrew language — the very rhythm of thought — is strange, unfamiliar, demanding years of contact before a fertile relationship is even remotely possible. "I read to find out what it is to think as a Jew," Mrs. Ozick explained in her speech. But to think in English as a Jew is not the same as to think in Hebrew as a Jew.

For Mrs. Ozick the need is to find out what it is to think in English as a Jew; and if this is not now possible, to make it possible within the frame of the English language. For her, Israel is not the solution. She has chosen instead to discover herself as a "Diaspora animal," and to stimulate in America, her chosen land of exile, a recasting of the Jewish essence in moulds which will protect it from deformity. In her speech she set down three *principes d'art* for this new vision of Jewish literature in exile: it must be liturgical, i.e., echo the voice of the Lord of History; it must "passionately wallow in the human reality;" it must remain faithful to the sense of the Covenant, that is to the preservation of a community of justice. The form for this literature will spring from the Talmud and the Aggada — "utterly freed to invention, discourse, parable, experiment, enlightenment, profundity, humanity." It is this freedom to invent which so delights in Mrs. Ozick's stories.

Rooted in history

Her arcs of fantasy have a root in history, however. Her Weizmann Institute speech reiterates her fundamental commitment to the tribe as the source of literature — to reaching up only after digging down. She will not reject the Diaspora alternative because she will not reject two thousand years' effect on the Galut Jew:

> "Israeli rejection of Diaspora becomes not a revulsion against the collectal victimization of our Galut experience, but a revulsion against the victimized Jew himself — his preoccupations, his manners, and mores, the very shape of his body."

Mrs. Ozick's vision of this Jew's body, his manners, his way of speech and thought are brought vividly to life in the person of Edelstein, the unknown poet in the story "Envy; or Yiddish in America." Edelstein is afflicted with culture-envy: he craves a place in Western Establishment Civilization.

Edelstein seeks a translator — obstensibly to preserve his Yiddish poetry but in actuality to swing out of the dark of obscurity into the light monopolized by another Yiddish poet, Ostrover.

> "You jealous old men from the ghetto," she said.
>
> "And Ostrover's young, a young prince? Listen! You don't see, you don't follow — translate me, lift me out of the ghetto, it's my life that's hanging on you!"
>
> Her voice was a whip. "Honeysuckers," she said. "It isn't a translator you're after, it's someone's soul. Too much history's drained your blood, you want someone to take over, a dybbuk —"
>
> "All right, I need a dybbuk. I don't care, it doesn't matter! Breathe in me! Animate me! Without you I'm a clay pot" Bereaved, he yelled, "Translate me!"
>
> "Pay attention, Mr. Vampire, even in Yiddish Ostrover's not in the ghetto. Even in Yiddish he's not like you people."
>
> "He's not in the ghetto? Which ghetto, what ghetto? So where is he? In the sky? In the clouds? With the Angels? Where?"
>
> She meditated, she was all intelligence. "In the world," she answered him.

A distinction now begins to form in Edelstein's mind, a distinction too subtle for the young, wordly translator's mind. Self-centeredness is indeed fat, and stultifying. But there is the alternative of cultural regeneration, which is vibrant, dimensional. It demands a certain joy, a relishing of the unique collision between Judaic passion and American complexity. Joy that it is still possible to free essential Jewishness from this collision, with the essence stronger, richer and more supple for the challenge. When Edelstein realizes the possibility of a constant rebirth of Judaism within and in spite of the alien culture, he straightens up, enclose dignity, and ceases to be the victimized Jew:

> All at once, instantaneously, he fell into a chaos, a trance, of truth, of actuality: was it possible? He saw everything in miraculous reversal, blessed. What he understood was this: that the ghetto was the real world, and the outside world only a ghetto. Because in actuality who was shut off? To whom, and in what little space, did God offer Sinai? He was the same, all his life the same as this poisonous wild girl, he coveted mythologies, spectres, animals' voices. He longed to be Alexel. Alexel, I abandon you! I'm at home only in a prison, history is my prison, the ravine my house, only listen — suppose it turns out that the destiny of the Jews is vast, open, eternal, and that Western Civilization is meant to dwindle, shrivel, shrink into the ghetto of the world — what of history then? To Hannah he said: "I didn't ask to be born into Yiddish. It came on me." He meant he was blessed.

The conflict between the two forces has been — momentarily — resolved. But it is a constant conflict and as such is a continually renewed source for creating. A vastly different definition of the conflict — between the entrancement of magical cults and the demand of the stark Covenant — is explored in the title story, "The Pagan Rabbi." I felt this the most compelling of the collection — it expands and sighs with its own organic power. The story *does* swim in its culture — long, elegant relaxed strokes spilling out riffs of poetry and intense weightless images. One thinks of Chagall's violinist floating over the cow — or is it Shalom-Aleichem's? A tapestry, a tradition is unwinding — one aches ... to be a part of it. First the banished soul of the rabbi speaks:

> If you had not contrived to be rid of me, I would have stayed with you till the end. The dryad, who does not exist, lies. It was not I who clung to her but you, my body. Sir, all that has no real existence lies. In your grave beside you I would have sung you David's songs. I would have mossed Solomon's voice to your last grain of bone. But you expelled me, your rite exile me from their fate, and I will walk here alone always, in my garden" — he scratched on his page — "with my precious birds" — he scratched at the letters — "and my darling trees" — he scratched at the tall side-column of commentary.

Then the rabbi remarks:

> He was so impudent in his bravery — for I was all fleshiness and he all floppy wraith — that I seized him by the collar and shook him up and down, while the books on his back made a vast rubbing one on the other, and bits of shredding leather flew out like a rain.

Returns the soul:

> The sound of the Law is more beautiful than the crickets. The smell of the Law is more radiant than the moss. The taste of the Law exceeds clear water.

The pagan rabbi has sought to climb the Electric Fence of the Law. He could not bear the limits of One God. He has sought to free his soul by uniting with a nymph. He has lost his nymph and he has lost his soul. His world is green, luxuriant, covered with moss, mysterious vines and shadows. Opposed to this his wife's vision of the Covenant is clean and pure as "hard silk." In defence of her scorn of the rabbi's paganism she says:

> Superfluity, excess of custom, and superstition would climb like a choking vine on the Fence of the Law if skepticism did not continually hack them away to make freedom for purity.

The conflict between these two visions is too sharp; the marriage is sundered. The rabbi hangs himself with the prayer shawl of his "Soul." The wife refuses to honour her husband's memory. The impact of this conflict is deepened by the language and form of the story — the rabbi's thoughts are Aggadic and fantasied; the wife's Talmudic and logical.

One can see, then, the unique vessels Mrs. Ozick has fashioned to hold her vision of the way a Jew thinks. She has culled together the centrality of the Covenant, the vivid attentiveness to reality, and the conflict between the world within and the world outside. All three strands are braided into one current which shapes out new forms for its own needs. The language itself has a different rhythm to it. Perhaps Mrs. Ozick is trying to bring back the feeling of Yiddish in her textured English "thick as a cow." Thus the struggle — between the temptations of the mass culture and the pulling ties of the inner culture — is explored on several levels: form, language, character, and theme.

In each of Mrs. Ozick's stories there is a rooted dignity that frees the peregrinations from heavy introspection and cultishness. The paradox remains that a literature grounded in deep knowledge of its origins will become more universal than a literature that has broken the fetterings of history and social reality. A great deal of American-Jewish literature, having cast off its moorings, seems adrift. It lacks the pungency of a particular reality and at the same time does not transcend its particular condition. Roth's work is perhaps the clearest example of this state of drift. The stories are cluttered with borrowed clichés, false observations, and adolescent conflicts. The smattering of Yiddish is basically for effect, not to inform or deepen. Professor Baruch Hochman, in "Child and Man in Philip Roth" ("Midstream," December, 1967), has commented:

> "I would suspect that no one who has any real roots in the language and culture of Eastern European Jewry could allow himself quite the simplifications and stereotypings that figure in Roth's latest stories."

To accept "the burden of their own reality" is Roth's stated interpretation of the Jewish writer's obligation ("The New Jewish Stereotypes," in "American Judaism Reader" New York, Albelard-Schuman, 1967). Judaism without grace, without purpose, without a sense of itself is heavy and lifeless. The external shell of a vague sense of obligation has remained, but the inner motivation and vision has been denied, ignored, or scorned. For Mrs. Ozick, on the other hand, the shells have become *klipot* to peel away, to reveal the radiance in the centre. And the radiance, being buoyant, carries the stories aloft, to a plane both universally applicable and richly particular. Even her images regent this sensation, such as in the transformation of the poet Edelstein:

> The cold lit him unfamiliarly: his body a brilliant hollowness, emptied of organs, cleansed of debris, the inner flanks of him perfect lit glass. A clear chalice. How manifold and various the human imagination. The simplicity of an ascent lured him, he was alert to the probability of levitation.

And Edelstein goes on to talk of the disciples of Rabbi Moshe of Kobryn. Mrs. Ozick has found within Jewish tradition a freedom of imagination while other Jewish writers, fearing the strictures of total immersion, remain bound to more limited material. Prof. Hochman's observation that Roth's literature reveals "a proverty which could result in a lack of any vision, any touchstone as to how things might be otherwise" is relevant for others as well.

The poet Karl Shapiro, writing on "The Jewish Writer in America" in "American Judaism Reader," tells how he also once felt this limitation of possibilities:

> "The consciousness of myself as American Jew narrowed my writing for years, erecting a private ghetto in my mind."

He feels he has solved this problem by affirming his identity thus:

> "It matters very little whether the American-Jewish poet or novelist writes about the American Jew (the good artist is seldom that self-conscious anyway). What does matter is that he accept and reveal in the consequences of being Jewish."

But how can one accept the consequences of being Jewish if one is ignorant of the causes of these consequences? Shapiro also says he realized that "Jewish identity with or without religion, with or without history, was the significant fact." The coat of many colours has been sacked. Joseph is as naked as his brothers and as impoverished.

For Mrs. Ozick the touchstone — the treasured and precious touchstone — is this history, is the religion. Not in the conventional sense, but in the original sense — the stern discipline of the Covenant, the rhythms and imagery of the Liturgy. With this as a base, a portrayal of the present condition will have within it the conflicts and tensions which are the dynamics of "tribal" literature.

The good writer is not self-conscious, but he is conscious of his Self. This demands knowledge of his origins. Without this knowledge he cannot strain the false influences of an alien culture from the more hidden impulses whispered down by his ancestors. Edelstein says this for Mrs. Ozick in "Envy":

> Naturally the important thing is to stick to what you learned as a slave including language, and not to speak their language, otherwise you will become like them, acquiring their confusion between God and artifact and consequently their taste for making slaves, both of themselves and others. A language also knows whom it is serving at each moment.

A facility with words does not necessarily imply a control of language. When Roth writes in "Portnoy's Complaint" — "Weep for your own pathetic selves, why don't you, sucking and sucking on that sourgraps of a religion" — he is inadvertently revealing both his psychological and linguistic enslavement to a hostile culture. Only a mind which is its own master is free to develop its own modes. And only a mind which is its own master is freed to affirm its life-giving history. The trust that the Self has its own resources will result in a self-reliant literature free to revel in the consequences of being Jewish.

Glint of mystery

These consequences do not include limiting the imagination only to Jewish themes. When Mrs. Ozick chooses non-Jewish themes, the contours and reflexes of her language remain. Also the glint of mystery, the lilt, the sense of legend. The gorceoptions of the condition she is illuminating are fused with her own Aggadic style in, for example, "Dock-Witch." A Midwestern lawyer lives out his fantasies about the sea by working for a shipping company in New York City. One day he goes to the dock to see off a travelling uncle — who is to be followed by a travelling second cousin and twice-removed niece. The lawyer's whole home town is eager to take advantage of his sudden generosity. The lawyer is accepting any excuse to go aos off the ships. The reason is the dock-witch, a starched romantic who feels mystically drawn to the ships and the ocean. Eventually the two become lovers, and the lawyer soon after finds himself inexplicably bound to her. He cannot leave her, even when she runs through the streets naked but for a lyre "covering her modesty." Meanwhile she is becoming stiffer, heavier... almost wooden. She disappears again. He finds her reverted back to her original state: the knotted figurehead on a proud sailing ship. He himself has almost disintegrated beneath the weight of her charms. His double — her former "husband" — has become invisible and the same fate awaits him. Again a fantastical tale has been spun from a realist core, gathering momentum from the whimsical collision of sensible intentions and absurd romanticism.

Midwestern lawyer or Yiddish poet — Mrs. Ozick's evolution of his story draws on rich resources of imagination and knowledge. How different from critics' assessment of Jewish-American literature in general. Prof. Marie Syrkin, in "The Cultural Scene in American Literature" (in the collection "The American Jew," Philadelphia, Jewish Publication Society, 1964), wrote that:

> "One must conclude a survey of the American Jewish novel with the unhappy reflection that, for many of the ablest of its sons, 'being Jewish' has become a dry well."

Perhaps these writers must return to the well and find its source.

Carol Kaplan (Kohanim), who lives in Jerusalem, has previously published in "The Partisan Review."

هكذا من الأصل

Adopting a home

The novel "Call It Sleep" was written in 1934 by HENRY ROTH. It has been acclaimed a modern literary masterpiece since its recent revival. Apart from a few sketches, Henry Roth never wrote anything else for publication. He became a farmer who raised ducks and geese. Recently The "New York Times" asked him why he chose to stop writing and to remain silent all these years. The following is a slightly abridged version of his answer ("Times," April 15).

CONTINUITY was destroyed when his family moved from snug, orthodox 9th Street, from the homogeneous East Side to rowdy, heterogeneous Harlem, normal continuity was destroyed. The tenets, the ways, the faith were discarded too drastically, too rapidly. That *may have been what he sensed* when he wrote his novel, that may have been a kind of subliminal theme, dominating him without his knowing it. And once continuity was destroyed, there would always be a sense of loss afterward, an insecurity — even though he might ultimately say good riddance to all that was so abruptly terminated. Therein perhaps lay the explanation for the failure, not only his own, but of so many gifted literary people, his contemporaries, who in one way or another, for one "reason" or another ceased to develop creatively...

It had to do with his writing of 35 years ago, with his second novel he had destroyed unfinished. (He could still visualize himself in his study in E.L.'s Greenwich Village apartment, seated at his desk, writing.) A peculiar dichotomy had asserted itself, only vaguely apprehended at the time, a dichotomy of purpose, or was it direction, between his striving in the novel and his personal inclinations. It was an interesting revelation — about 35 years too late, but would it have helped any if he had realized it then? In the novel, based on the life of a certain B.C., an illiterate and picturesque proletarian, the central character was essentially a wholesome individual, for all his rugged experiences still sound at the core, seeking a better world for himself and his fellows. (His pilferings and shoplifting, the armed robberies he committed in his younger days, and his brawlings either were justified or could be justified by the compulsions of Capitalism, committed before the illuminations of Communism, of Marx, the man with the busted mattress on his face, as B.C. called him, before class-consciousness, in short.)

The dichotomy

While on the one hand the author dedicated his creativity to the portrayal of proletarian virtue, on the other he desired what his character eschewed. He yearned for the tainted, the perverse, for the pornographic, as it would be termed today, and detested himself as degenerate for doing so. This was the dichotomy. More and more drawn to things sensual, more and more imaginatively kindled by vileness, at the same time as he strained to project a party hero. And with apparent success in this latter aim...

He sat examining the gilt imprint on his pencil. Eagle. Mirado 3. Gilt, yes guilt. What guilt that dichotomy could engender! . . .

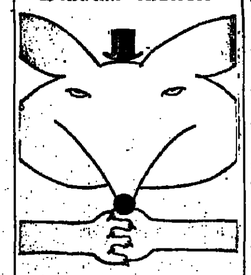
...That which informed him, connective tissue of his people, inculcated by *heder*, countenanced by the street, sanctioned by God, all that dissolved when his parents moved from the East Side to Mick Harlem. The strutt went and the staves. It would have to follow that the personality became amorphous, ambiguous, at once mystical and soiled, at once unbridled, inquisitive, shrinking. No longer at home. I guess that's the word, after this smother of words. *No longer at home.*

I'll tell you though, I have now adopted one, out of need, a symbolic home, one where symbols can lodge, whatever it is in actuality, whatever wavverings and residual reservation I may have (Israel).

APPEARED !

The first full-length satirical novel by

EPHRAIM KISHON



The Fox in the Chicken Coop

THE JERUSALEM POST

Special offer, Price IL10.-

Available at all bookshops

BRONFMAN'S AGENCY LTD.

COUPON

To THE JERUSALEM POST
P.O.B. 81, JERUSALEM

Please send me The Fox in The Chicken Coop by Ephraim Kishon. Attached my check for IL10.-

Name _____

Address _____

City _____

THE TRAGEDY OF SIMON RAWIDOWICZ

IYYUNIM BEMAHASHEVET YISRAEL עיונים במחשבת ישראל (Studies in Jewish Thought) by Simon Rawidowicz, Volume I. Edited and with Introduction, Biography and Bibliography by Benjamin C.I. Ravid. Jerusalem, Rubin Mass. 471 pp.

Reviewed by
Meyer Edelbaum

THE late Professor Simon Rawidowicz (born 1897, Grajewo, Poland; died in 1957, Waltham, Massachusetts) was, in his day, a very much discussed thinker, writer, and teacher. His works on Jewish history and philosophy were acclaimed as brilliant, but his ideas on Zionism and Diaspora were hotly contested.

The present volume contains fragments from his "Introduction to a Philosophy of Jewish History" and his essays on Rabbi Saadia Gaon and Maimonides. But no less interesting a part is the short biography written by his son, Benjamin C.I. Ravid, himself a Professor of Jewish History. It gives an insight into the ideas, life and struggle of the late Prof. Rawidowicz for which he suffered immensely, and which cost him a professorship at the Hebrew University which he had so desired.

Already as a young man Rawidowicz made a considerable impression as a great teacher and brilliant speaker, and he was frequently asked to address Zionist meetings in his home town and in the vicinity. After the usual *heder* and *yeshiva* education, he left Poland in 1919 and went to Berlin to take up secular studies. Within two years he passed his *matriculation* exams and was admitted to Berlin University. An ardent Zionist and Hebraist, he was a delegate at the World Conference of Tze'irei Zion anr Hapoel Hatza'ir (resulting in their unification) in Prague in 1920. Among the delegates he met there were Martin Buber, Haim Arlosoroff, A.D. Gordon and Leib Yoffe. Rawidowicz was particularly impressed by Yoffe's view that a wide *gulf separates the Jews of Eretz* Yisrael from those of the Diaspora, in that the former were without the complexes, the dependence on various host societies in which they were strangers, and the concern with the perennial Jewish Question. Before Rawidowicz dealt with Yoffe's thesis, he earned his Ph.D. and published much, including two of his most important works: an annotated edition of Maimonides' "*Sefer Hamada*" ספר המדע and an edition of Nahman Krochmal's "More Nevuhei Hazman" מורה נבוכי הזמן with an introduction which is a separate work in itself which gained acclaim among scholars. His later works include "Extinction or Survival" and "Babylon and Jerusalem."

Ahad Ha'am

While he continued to write and to work for the furtherance of Hebrew culture, he continued to ponder upon Yoffe's thesis, and he came to the conclusion that some principles of Zionism as postulated then were detrimental to the survival of Diaspora Judaism, particularly the "Spiritual Centre" idea of Ahad Ha'am (whom he greatly admired). Rawidowicz believed that Jewish survival was possible in the Diaspora only by developing there centres of a creative Hebrew culture. He rejected Ahad Ha'am's idea of setting up *the* centre in Eretz Yisrael, while the Jews of the Diaspora would, in effect, merely imitate the spiritual life of Eretz Yisrael, cease creating their own cultural and spiritual forms, and start assimilating.

Notwithstanding his fervent belief in Zionism, and his personal *desire to live in Eretz Yisrael*, he saw Jews remaining in the Galut, and he could not persuade himself to become indifferent to their future. In 1928 Rawidowicz delivered his first address on this subject at the Beth Ha'am Ha'ivri in Berlin (founded on his initiative). Here he gave his answer to Yoffe. Eretz Yisrael, Rawidowicz argued, need not fear the creative centres in the Diaspora; on the contrary, these centres would work for the upbuilding of the National Home, not as imitators. Moreover, neither Eretz Yisrael alone nor the Diaspora centres alone could solve the problem of a total Hebrew Culture, without which the Jewish People could not survive. That aspect of Zionism which preached "Shillut Hagola" שלילת הגולה — utter negation of any Jewish life outside Eretz Yisrael — spelt danger for Jewish survival both in the homeland and in the Diaspora.

Many enemies

His ideas made him many enemies. And he was destined to suffer for these ideas at a time when he was looking towards Eretz Yisrael for a personal anchorage. The *situation of German Jews worsened*. Although Rawidowicz had gained renown as a scholar, the Hebrew University could not make up its mind about appointing him as Professor of Medieval Jewish Philosophy. He had friends who were trying to get him this appointment, but, apparently his adversaries were more influential. In a letter to Prof. Yisrael Klausner (February 2, 1931), Rawidowicz wrote:

"A month ago, I was informed by Geheimrat Prof. Myer, Dean of the Faculty of Philosophy at Berlin University, that he was prepared to suggest to the faculty to appoint me Privatdozent (Lecturer) in Philosophy on the basis of my work on Ludwig Feurbach. He hopes the matter will be favourably accented... On one hand, Privat dozent...at Berlin for a Jew like me, with so many 'sins' against me and a past history so un-German, is a source of personal satisfaction and a great honour. But if Berlin University finds me suitable (although there are so many learned young Christians...), why should the Hebrew University shut its gates to to me?"

Leaves Germany

In 1933, Rawidowicz (like so many others) tried to leave Germany. His wife Esther (daughter of the well-known Zionist leader, Dr. Alfred Klee), Professor of Genetics at Berlin University, was forced to resign. Jews College in London invited him to join its staff. He hesitated: he wished to settle in Eretz Israel. He and his wife came to *this country in the* hope of finding suitable employment. To support himself or augment his income, he invested all his savings in buying a house. But all his efforts came to naught. Reluctantly, he accepted the advice of friends. Ussishkin included, and they went to London. He hoped that London would be the last of his stops on the way to Jerusalem. But while in London the final blow came. He received word that the Hebrew University had appointed Professor Julius Guttman to the chair; Guttman, who was no Zionist and had no intimate kinship with the Jews and Judaism. It was a terrible blow to Rawidowicz: politics had prevailed to shatter his dreams and hopes. Fortunately, he made friends in England, and the famous Leeds University appointed *him* Professor of Jewish History. At this time his brother, Dr. Jacob Ravid, of New York, as well as his sister and brother-in-law in Eretz Yisrael, urged him to make his home in the U.S. Rawidowicz at first rejected the advice and rebuked them in a letter (June 1, 1939):

'Bronx Phillistines'

...that such faithful Zionists as you should urge me to proceed to America at time when I had made up my mind to die together with the Jewish People in the Land of Israel and not with the Phillistines in the Bronx...

To be sure, I will gain more appreciation and influence in America — but I never pursued honour and applause. I wish to settle in Eretz Israel now, when there is no intention of personal gain, but only to feel I am... personally part of the great experiment which is being carried out in the Land, when the solution for its problems are a matter for the future.

"Don't you realize that I made a strong distinction between *building the country and* settling masses therein and most of the principles of the Zionist ideology? Building the land is a primary obligation which we must not give up, and one should be ready to sacrifice himself for that... whereas Zionist ideology, its conception of the Jewish problem in the Diaspora, is no more than a chain of false concepts..."

At the end Rawidowicz resigned himself to his fate and went to the U.S. in 1948. In a subsequent letter to his sister he informed them of his decision. Yes, his desire was "for a quiet corner in the Holy Land, . . but the angel forces and commands: Go to Babylon, to the new Babylon..."

Chicago and Brandeis

Rawidowicz had no reason to be dissatisfied with the New Babylon. As Professor at the College of Jewish Studies in Chicago (1948-1951) and later as Chairman of the Graduate Committee for Near Eastern and Judaic Studies at Brandeis University, he was surrounded with love and profound respect from students and colleagues alike. I think those were his happy years, if not the *happiest*, in his private Exile. He worked hard and saw results. But he had many plans which were not given him to carry out. He hoped the year 1957 — his sabbatical year — would be a productive one. But in July of that year, on a Sabbath morning, he was stricken with his fourth and final heart attack. He was rushed to the hospital, where the doctors tried in vain to keep *him alive.*

Exactly 14 years have passed since Rawidowicz's death. What would he have said had he lived to see how much the Zionist Organization and the Jewish Agency and the Jewish communities themselves spend on Jewish education and culture in the Diaspora?

Ibn Sinna Nursing School,
Ramallah

Second Announcement

On October 1, 1971 a nursing school for female nurses will open near the Government Hospital in Ramallah.

The course of studies in the school will be of three years' duration, and graduates will receive the title of "Registered Nurse," recognized by the Health Services.

The students will live at school, and will receive housing, clothing, food, and instruction free of charge, as well as a spending allowance in the amount of IL80.- per month during the first year of studies, IL100.- per month during the second year, and IL115.- during the third year.

Each graduation class will consist of 15 students.

Candidates for the school must have the matriculation certificate, and should apply in writing to P.O.B. 454, Ramallah. *Since the official answer about the results of the examinations held this year have not yet been received, the registration period has been extended to August 1st, 1971. Candidates who sat for the examinations and did not yet receive the answer should also apply.* Those students accepted must sign a commitment to work for the Governmental Health Services for a period of three years after completing the studies at the Nursing School.

A certificate of good behaviour from the police authorities should be enclosed with the application.

DR. D. PRIDAN
Chief Medical Officer
Health Services
Judaea & Samaria.

MINISTRY OF LABOUR
EMPLOYMENT SERVICE
CENTRE FOR ACADEMIC EMPLOYMENT

●

On Thursday, July 22, 1971, a group of engineers and systems analysts is arriving in Israel, with the intention of immigrating within the next 10 months. The purpose of their current visit is to have interviews with prospective employers and find a suitable job.

The group comprises:

6 electronics engineers
6 systems analysts
2 mechanical engineers
2 industrial engineers (machinery)
1 industrial engineer (chemistry)
1 electrical engineer
1 systems engineer
1 construction engineer
1 physicist (nuclear)

●

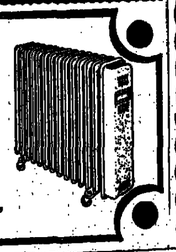
Employers — if you wish to interview any of the candidates, please apply at the earliest to the Centre for Academic Employment, Foreign Section, Tel. 61141/63240, Jerusalem.

NEW IMMIGRANTS

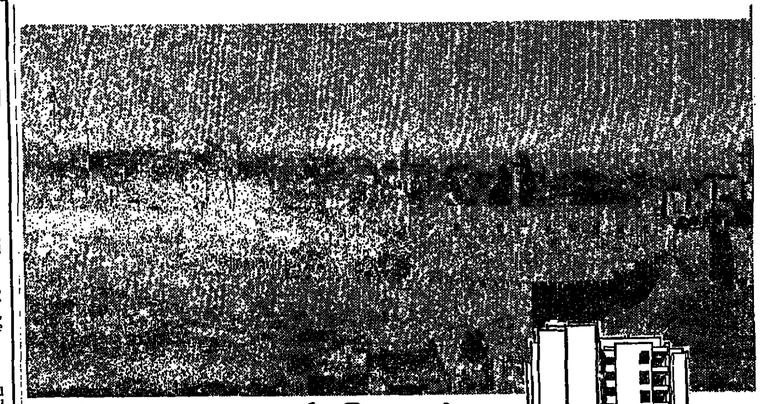
ORDER NOW

and you will have before winter your

OIL-FILLED ELECTRIC RADIATOR



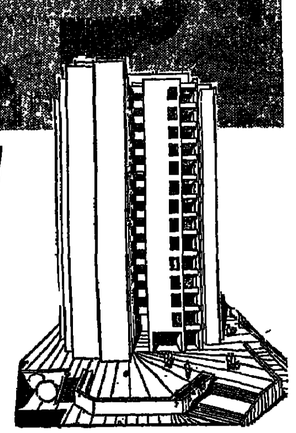
M.A. KATZ, 42 Rehov Ibn Gvirol, Tel Aviv,
Tel. 266412



A Panorama of Beauty

unfolds before you... from the high-rise we are erecting on Rehov Pinsker, in the heart of Jerusalem.
Still available are a few 4-room (about 120 sq. m.) apartments.

Modern design, suited to requirements of residents from abroad.
Marvellous scenery, opposite Mt. Zion and the Old City Walls.
Every apartment above the fifth floor has a succa. Elevators primed for automatic operation or Shabbaths and Holidays.
High quality construction.



Jerusalem, 1 Rehov Hagidem, Tel. 24015, 82008.
Tel-Aviv, 27 Rehov Lilienblum, Tel. 58144.

Mish'hab
Housing Construction & Development Co. Ltd.

BING-LINIAL

The Scientific Research Foundation, Jerusalem

SEEKS

for a large R & D programme on

ELECTRIC VEHICLES AND BATTERIES

Senior professional personnel, including:

SENIOR ELECTRICAL ENGINEER
SENIOR MECHANICAL ENGINEER
SENIOR ELECTRO-CHEMIST

The posts are intended for dynamic individuals with proven capability. Salaries in accordance with qualifications.

Send details of professional education and experience to SRF, P.O.B. 7640, Jerusalem.

هكذا من الأصل

GIRLS DUCK ARMY SERVICE WITH RELIGIOUS CLAIMS

TOVA SANHEDRAI

The Israel Defence Forces need girl-power, says Deputy Speaker of the Knesset and N.R.P. whip Tova Sanhedrai, who wants to know how 50 per cent get away with the religious ploy. In this interview with POST Reporter DAVID LANDAU, Madame Speaker makes her point and discusses her role in the man's world of religious politics.

"AT least 80 per cent of the girls who avoid military service on religious grounds are not really religious," Mrs. Tova Sanhedrai, M.K., Deputy Speaker of the Knesset and National Religious Party whip, said firmly. "About half of all girls aged 18 make the 'declaration' to the examining committees. But half the country is not religious. In the Knesset we have 15 per cent religious members. Thirty per cent of children attend State religious schools. Where do the 50 per cent 'religious' girls come from?

"The truth is that many are simply liars and frauds. They learn a few passages of Grace After Meals by heart, and a few laws of Shabbat, and pretend to be Orthodox.

"And the examination committees are well aware of what goes on...

"I think the police ought to handle these 'declarations.' They should investigate the true backgrounds of these 'religious' girls. Perhaps the army doesn't want them anyway, but I don't want religion to be used as a cover-up for their draft dodging."

Ideally, Mrs. Sanhedrai opposes all military call-up for girls as it is at present constituted. It entails, she says, needless discrimination between one girl and another, needless lying, and needless pangs of conscience among a great many girls who are keenly aware that they are shirking their national duty.

Of course, she continues, the I.D.F. needs girl-power for a multitude of feminine tasks: clerical work, communications, first-aid and the like. What she would like to see is every girl in the country receiving a period of training in one or more of these functions *near her home* — so that she could return home at night. Then, when her services were required, it could be so arranged that all girls who so wish could serve near their own home areas, so that they could continue to live at home. Such a system, she believes, would counter virtually all objections to military service for girls.

But this is only Tova Sanhedrai's dream. The reality is less idyllic. There is a law on the Statute Book requiring all girls who do not join the armed forces to do one year's national service. When Golda Meir was Minister of Labour she made a vain effort to enforce it. Since then it has remained in abeyance. Periodically — as recently — there is a surge of pressure from the left to have the law applied in practice. "But," says Mrs. Sanhedrai, "it will never work because it covers *all* girls — including the girls of Mea Shearim and Bnei Brak whose parents would rather go to prison than send them to do national service. And, indeed, we have enough fights on our hands without adding another one on this score."

Practical solution

What, then, is her practical solution, in view of the very definite shortage of nurses, nursing auxiliaries, nursery teachers and assistants, social workers, etc.?

"I asked the Director-General of the Ministry of Health last week: how many girls do you need for your hospitals? Give me a figure and I'm sure I shall find all the girls you require."

She cited the social welfare projects undertaken this year by groups of Bnei Akiva girls — under the aegis of the N.R.P.'s Michael Hazani, Minister of Social Welfare — in Hazor, Kiryat Shmona and other development towns. This scheme has only been in operation for one year, but it is already apparent, says Mrs. Sanhedrai, that with proper Governmental direction, it could quickly grow into something of national proportions. She revealed that the Ministry of Health has reacted positively to her own and Hazani's approaches. There is talk of arranging three-month courses for the Bnei Akiva volunteers, who are mostly high-school graduates, and, as Mrs. Sanhedrai terms them, "the very finest material."

On another tack, Mrs. Sanhedrai last month led the National Congress of the Religious Women's Organization — of which she is chairman — to adopt two resolutions on the subject: one appealing to mothers to encourage their daughters to volunteer for a year of national service, and another calling on the girls themselves to stand up and be counted.

* * *

TOVA Sanhedrai is currently the only woman Deputy Speaker in the Knesset, a post she has held since 1968. How does she keep order among the men? No trouble at all, she says. She neither expects — nor receives (nor hands out) — any "special treatment" because she is a woman. She has had her fair share of rowdy sessions in her time, but she proudly declares that she has never had to go to the last resort — suspending a session to let tempers cool down.

Third time

As faction whip — this is her third time in the post; in the N.R.P. it is held in rotation — certain religious susceptibilities need to be heeded where possible. For instance, when a delegation of M.K.s is formed to see the Chief Rabbis, or other eminent rabbis, she prefers to have the men go. But when she is approached personally on some question of religion or personal status, she does not hesitate to go and see the rabbis herself. And they for their part treat her no differently from her male colleagues, she says.

During the hour I spent in her office, I was able to glimpse the behind-the-scenes horse-trading for which our elected legislature is so renowned. "Porush didn't become an M.K. yesterday; he should understand things better" — this to one of her N.R.P. lieutenants over the phone. "I thought we arranged all that with Baram; it's to be removed from the agenda..." or, "I'm awfully busy this week, can you fix it up with Neriya?" — this to Poalei Aguda's Avraham Werdiger.

As Chairman of the Public Complaints Committee, Mrs. Sanhedrai is the address for every citizen with a bee in his bonnet. While I was with her, a Knesset guard brought in a petition from several hundred Jerusalem motorcyclists protesting the draft regulation requiring them to wear crash helmets in town as well as on the open road. To me it seemed quite mad that people with so ridiculous a grievance as this — that they are not to be allowed to split their heads open on the city streets — be taken seriously. But Mrs. Sanhedrai shrugged. "All part of a day's work," she smiled.

I wondered how the women M.K.s get on together. Does their feminine solidarity transcend party barriers?

Only on issues which particularly interest women, Mrs. Sanhedrai replied. For instance, the equal pay for equal work law which began as a private member's bill sponsored by all the women M.K.s. Otherwise, said Mrs. Sanhedrai, the women are about as friendly and cooperative as the men — which, she assured me, is far more friendly and cooperative than might be supposed by the casual listener to the abuse and recriminations that are standard fare from the rostrum.

One subject for which Mrs. Sanhedrai in particular has long been campaigning is coverage for housewives by National Insurance. "They only work 18 hours a day, not eight," she sighed, "so they're not called 'working women'."

But she has now been promised by Labour Minister Almogi that the situation will be remedied.

A widower's right to his dead wife's accumulated pension funds is another subject which Mrs. Sanhedrai is watching. This is a long-time women's grievance in Israel — a woman can work all her life and contribute to her pension fund, but if she dies before her husband, all her money vanishes. "When Almogi's Pensions Bill comes through the Labour Committee, Mrs. Sanhedrai assured me, I shall insist on equal rights for widowers."

We discussed that most unpopular of N.R.P. bastions — the status quo. It was, Mrs. Sanhedrai mourned, steadily changing to the N.R.P.'s disadvantage. Towns in the north which once had a bus-free Shabbat were now plagued by Egged. She recounted how in the fifties the N.R.P. had wanted to enshrine the status quo on the statute book, but had been foiled by the more religious Agudat Yisrael who claimed that this would be giving official religious recognition to those parts of the status quo which allowed for desecration of the Shabbath. In Haifa, for instance, the late Mayor, Abba Khoushy, was adamant that the buses continue running, and the status quo law would have had to take account of this.

—Must rest

I ventured that the status quo — as enforced by the N.R.P. through coalition give-and-take — might well be responsible for a good deal of the unpopularity — and worse — which besets religious Jews in Israel. She, of course, disagreed. "Our coercion is positive," she said. "A man must rest after six days work. If he doesn't realize this himself, we must coerce him to rest."

Would it not be even more positive for the N.R.P. to press for a five-day week, I inquired, so that people could enjoy leisure pursuits on Sunday without let or hindrance? Mrs. Sanhedrai replied that a five-day week was indeed avowed N.R.P. policy, and all N.R.P., M.K.s were solidly united on this. The Labour Party, however, was opposed to a five-day week on the grounds that the youth "would go completely mad" if left to their own devices for two whole days, and also that the economy could not take the change. (Countries which switched from a six- to a five-day week have overcome this latter problem successfully.)

I remarked that I did not feel the N.R.P. were doing very much to persuade the Labour Party on this score, which drew the retort that, "We can't threaten to walk out on everything, you know. We have to be selective, and only fight to the end on matters of principle. Education is such an issue. The formation of the Government of National Unity before the Six Day War was another — we threatened to walk out unless Dayan and Gahal were brought in.

"But if you think pressure from us for a five-day week will help, I certainly promise that I shall raise the subject again at the next meeting of our parliamentary party."

For a healthy and beautiful tan, the perfect cream....

bronzelle

Available at all pharmacies and cosmetics shops

EURODESIGN
contemporary furniture production & import

DUTCH HANGING CHAIR
IL.950 -

TAX-FREE ORDERS TOO!

ed
47, SOKOLOW ST. RAMAT HASHARON. TEL. 238726

FOR YOUR CONVENIENCE OUR SHOWROOM IS OPEN ON WEDNESDAY'S TILL 10 P.M.

EURODESIGN

FOR SALE

Deluxe Table Lamps, salon tables including bar, Osterizer blender, architects lamp, modern rosewood formica top table, extends to 3 metres, and chairs, full transistor record player, two 12" speakers.

Tel. 053-24735, 33 Rehov Emek Hefer, Netanya.

Aled Knits an Israel Specialty at Iwanir's

TEL AVIV: 129 Dizengoff Rd. • 31 Allenby Rd. • Dan Hotel • Sheraton Hotel • Hilton Hotel • Herzliya: Arcadia Grand Hotel • Haifa: Dan Carmel Hotel • Recommended by the Ministry of Tourism

Help when an immigrant gets lost

"Somewhere between the Ministry of Absorption and the Jewish Agency, there is a big empty space into which a lot of immigrants fall. They get lost there unless someone pulls them out and helps."

By Lea Levavi,
Special to The Jerusalem Post

AMONG the various bodies dealing with immigrant absorption are two political parties — the Labour Party and the Herut faction of Gahal — each of which has a special service for immigrants. The programme's director in each party is a woman (and a sabra), and each used almost exactly the same words — as quoted in the phrase above — to describe her work, when I visited the two offices.

"A lot of people come to complain about not getting things which the Jewish Agency aliya representatives abroad promised them," explained Lifsha Jameson, who has been heading Herut's immigrant absorption efforts on a volunteer basis since the programme started about 13 years ago. Formerly a Herut Party worker in another department, she now works full-time with immigrants.

"Many times they were promised things which weren't really coming to them. If they are really entitled to something and haven't been given it, then I step in. One familiar problem is housing. Often the potential immigrant was told abroad that he would be given a flat. Later, it turns out he can get a mortgage to help him buy one, but has nobody to serve as guarantor.

"Here, I've had more luck than brains. I must have guaranteed hundreds of thousands of pounds over the years, and never had any problem. Everyone paid his mortgage and I was never asked for money. But my signature saved them. One thing I did recently, to try to avoid disappointment, was to send a letter to Herut organizations abroad asking them to have their potential immigrants write to me before coming so I could confirm whether promises made to them were justified."

But not all the immigrants "get lost" through the fault of overseas aliya representatives:

"Sometimes they just don't know where to go for help. For instance, a Russian girl came to me because she had no money and nowhere to go. When she arrived, she was told her apartment wasn't yet ready. She informed the absorption officials at the airport that she had a cousin living near Tel Aviv and could stay with her until the flat was completed. But the cousin is very ill with cancer and really can't play hostess. The immigrant, who has received only the hundred pounds given to her at the airport, had nowhere to go and no money. I steered her to the right people at the Absorption Ministry and they helped her.

"We also have a small fund of our own for such cases and I gave her a little money, just enough to help her get started.

"By the way, we have many Russians among those we help. Some had contacts with Herut before the Communists took over. But many grew up under the regime and come to us now because they've had more than enough socialism.

"Many who come to us were Herut members abroad, or are friends of Herut members. But this is by no means a requirement, and we'll help anyone who comes. The only thing I insist on is that I won't fight to get something for an immigrant unless I know he's entitled to it."

* * *

THE Labour Party's direct immigrant absorption effort has been going on for less than six months, under the direction of Ziva Ben-Reuven, formerly an instructor at the Kibbutz Teachers Seminary. Much work is done by volunteers, who are organized on a community-committee background: there is an "Anglo-Saxon" committee, a "North African" committee, and so on.

In Ziva's office during reception hours, the first "case" I watched was that of Bob, an American immigrant. He was waiting anxiously while Ziva made one phone call after another to find out about a job as a truck driver.

"Remember to tell them I'd have to use their truck," he kept reminding her. "At the last place I went, they were ready to hire me, until they found out my truck hasn't arrived here yet."

Most of the people Ziva tried to contact were not in; Bob left after being promised she would get to everyone and call him. Later, she told me the whole story:

Reluctant wife

"Bob arrived a few months ago and his wife and family were supposed to follow. In the meantime, their sailing was cancelled. His wife, who apparently wasn't eager to come, did not make other travel arrangements. When he saw she was not coming, Bob went back to America for her and the children, and they all returned together last week. Meanwhile, his wife decided she wants to live in Haifa, the only place here where she knows anyone.

"Bob had learned about various places near Haifa. When it was suggested that the family move to Kiryat Malachi, he was pleased, thinking this was one of the Haifa Kryot and near the city itself. Only when they arrived did they find out it was a religious community. Bob got an angry reception when he appeared smoking a cigarette on Shabbat, his first day in Kiryat Malachi. His wife became hysterical. Someone sent Bob to me, and I hope I can help."

In the meantime, Genia, a new immigrant from Russia, came in.

"Well, did you and your parents find a place to live?"

"Finally," Genia replied. "We rented an apartment until ours is ready. We're paying a lot though, IL800 a month."

"And what about the conservatoire?"

No credentials

"I still don't know. You know the story; I finished all my exams for my B.A. in music in Russia but they wouldn't give me my certificate because I wanted to come here. At the conservatoire here, it seems, I can't apply for my M.A. without either presenting my B.A. certificate or taking entrance exams, which I can't now because I don't know Hebrew. But I came to talk to you about something else, I have no money..."

Ziva sent Genia to the District Office of the Ministry of Absorption, with the names of the officials in charge of students and of Russian immigrants.

"This girl came with her parents only a few weeks ago," she explained. "They moved in with friends, waiting for their apartment to be ready, but they apparently outstayed their welcome and things started to get strained. Genia heard about me by word of mouth and came here. I arranged with the Absorption Ministry that they would pay half the rent if the family can find an apartment until their own is ready. The rest of the story you pretty much heard from her."

About 30 immigrants come here every week, on an average, Ziva said: "I don't care if they're members of the party or if they intend to become members. Of course, I hope they join — but that isn't the immediate consideration. The immediate problem is to help as best we can. Until recently, the party's work in immigrant absorption was more or less confined to keeping track of general policy and procedures. So far, the Tel Aviv region is the only one which has initiated direct help for the individual immigrant."

tourists!

Beged Or does it for you.
Straight to your door, anywhere in the world.
Forget customs — we pay all charges as part of the service.
And would you believe? —
All this in addition to the **special 30% tourists' reduction!**
Too good to be true?
That's what they say about Beged Or garments too!

10-noon
8-midnight
15, Simtat Mazal Dagim
Old Jaffa/Tel Aviv

Beged Or

هكذا من الأصل

LIFE WITH HANNAH

By Hadassah Bat Haim

URGE FOR STARDOM

We receive with delight an invitation to visit the film studios in Herzliya and though it does not specifically include the family it does not exclude them in so many words. My daughter could not, of course, be left behind without precipitating a major break in our relations. With some difficulty she is dissuaded from gathering half a dozen schoolmates to give them this treat as well, and has to be content with taking Gilgi, a very pretty girl who happens to be with us at the time.

Though I am careful to stress that the visit is in the nature of an inspection only, Hannah is convinced that once within the range of the cameras she will be such an outstanding attraction that the management will hardly be able to let her go. And if not her, she asserts loyally, then certainly Gilgi, who though rather old — she will never see twenty again—makes up for her burden of years by her experience in the field.

She devotes a good deal of thought to the impact of her first impression which she feels is very important — film people being notoriously in a hurry and unable to allow themselves to allow the real worth of a sterling character to grow on them. To this end she changes her clothes and hairstyle several times before we set off. Her final selection is dictated not by her choice but by the fact that I am sitting in the car with the engine running and she is in imminent danger of being left behind.

Act out

All the way to Herzliya, Hannah, with the expert assistance of our friend, rehearses dramatic situations in the back of the car, being in turn sad, happy, astonished, wistful, aggressive and other less definable things. I am forced to beg them to desist as in their exuberance they keep throwing themselves against the driver's seat, and their hands, outflung in expressive gestures, catch me a number of times behind the ear.

I recommend that for the rest of the journey they should act out the parts of oppressed orphans too timid to speak in the presence of a cruel guardian (I am willing to be the cruel guardian as long as I do not have to say anything or take my eyes off the road. I stiffen my back to symbolize the strict disciplinarian), or if that does not appeal they could be revolutionaries plotting the overthrow of the hated dictator. The stiff back will do for that too but it must be understood that as long as we are on the road only the plotting and not the actual revolution will take place.

Hannah surprises me by confessing that she has always wanted to be an actress. The last time we discussed her future career she had intended to be an ice cream vendor, and she intends to join the school drama group as soon as she is old enough. In the judgement of her friends she is already very accomplished in this pursuit. Her imitations of certain school personalities, she assures me, are immensely popular at festive gatherings of her contemporaries.

It would be entirely natural if she were rocketed to stardom by some perspicacious director, and of course Gilgi too. Secretly I think so too. If there is no part available for either of them, what about the discovery of a mature but brilliant performer whose talent has lain dormant through years of domesticity? She will not neglect me she assures me, when she is rich and famous, but will see that my old age, now but a short step away, will be made easy and comfortable and I can sink into decrepitude without a care in the world. I am relieved to hear this as the question was beginning to worry me.

We roll in at the gates without formality. No Hollywood-type guards, passes or watchful escorts obstruct our wanderings. We meet most of the personnel, including Margot Klausner, the boss, drifting in and out of the same canteen talking earnestly about their backaches and their children's reports just like real people. Later, guided by Yoram, we stumble over miles of cables and through forests of lamps. The only programme being filmed is a quiz in Arabic, which has no place for any of us.

TV monitor

Hannah has the ineffable delight of seeing herself on the television monitor through some technical chicanery that I don't understand, but no producer rushes over to proclaim her to be the type he has been searching for so long. To the one we meet over orange juice she is too shy to mention her ambitions. Discreetly I keep mine secret too. He kindly tells her she is very pretty, which pleases her and confirms my own opinions. The place, I am bound to notice, abounds with pretty girls. Even those sitting behind the typewriters and switchboards. None, I think, as nice as those I brought with me, but I am willing to admit that I may be biased.

Having admired everything extravagently we go home again — our gifts still undisclosed. Hannah states that she is not really disappointed. It is still something to tell the girls and if these artistic people can't recognize star material when they see it then it is their loss, and the public's. I think so too.

WEE WOMEN

"Could you sew a size 10 label on the size 20 dress I bought?"

SUMMER FASHION 1971

30 exclusive models, with patterns and Hebrew instructions

Price IL4.- Available at bookshops or newsstands, or direct from

NER PUBLISHING, A. ROTER, P.O.B. 14054, TEL AVIV.

Modelling

PRESS A BUTTON... AND IT WASHES EVEN MORE THOROUGHLY THAN BY HAND! WITH THE AUTOMATIC WASHING MACHINE

MADE BY G.E.C. ENGLAND

* SPECIAL ARRANGEMENTS FOR TAX-FREE CUSTOMERS.
* CONVENIENT TERMS OF PAYMENT.
* FAST, RELIABLE SERVICE BY G.E.C. GALA TECHNICIANS

GALA DE LUXE

AGITATOR — Activates like your own two hands for perfect, complete and thorough cleaning of your laundry.

FIVE TEMPERATURES — Including luke-warm temperature.

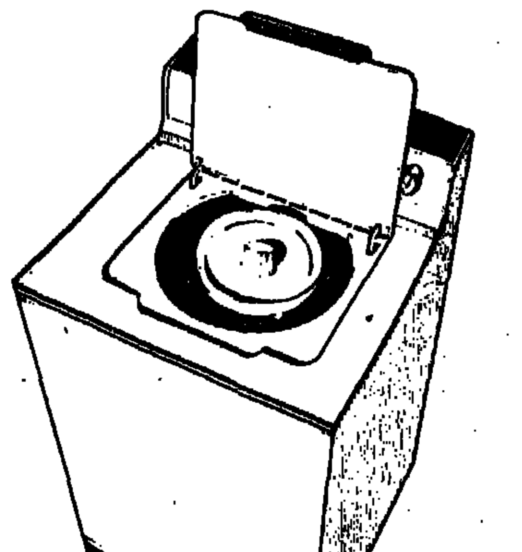
THREE LOAD SIZES — For up to 1½ Kgs. up to 3 Kgs. and up to 5 Kgs. Saves you water, electricity and washing powder.

FOUR SIMPLE DIALS — A wide range of possibilities for washing and rinsing – depending upon your particular needs.

TOP LOADING — Lid can be opened at any stage of the wash to add forgotten items.

EXTRA FAST SPINNING — Also slow spinning for your delicate fabrics.

Available at all quality electric stores authorized to sell Gala products. Israel distributors: Milalei Yetsu Veyevu B. M. Tel. 265241-2, Tel Aviv.



לשרות העולה

Suite 433 סוויטה

NEW IMMIGRANTS, DIPLOMATS, TEMPORARY AND RETURNING RESIDENTS! CONCENTRATE YOUR DUTY FREE PURCHASES IN ONE PLACE. ONLY THE BEST INTERNATIONAL AND LOCAL MAKES OFFERED

CARS, TV SETS, WASHING MACHINES, REFRIGERATORS, DISHWASHERS, SEWING MACHINES, OVENS, HOUSEHOLD APPLIANCES, RADIOS, TAPES AND STEREO, OFFICE MACHINES, ETC.

LOCAL GUARANTEE & AFTER-SALES SERVICE ON ALL GOODS, CUSTOMS CLEARANCE AND HOME DELIVERY ARRANGED. EXPERIENCED PERSONNEL GIVE YOU FREE PERSONAL SERVICE.

OPEN DAILY: 8.30 a.m. — 6.30 p.m. (FRIDAYS: 8.30 a.m. — 1.00 p.m.) 4TH FLOOR

LESHERUT HAOLEH LTD.

TEL AVIV, EL-AL BUILDING, 32 BEN YEHUDA St., SUITE 433

P.O.B. 26201, Tel. 52720 52776

EXTENSIVE SHOW-ROOMS — "SALON MERCAZI," EL AL BUILDING, TEL AVIV.

INTO YOUR HOME — ALL YOU MAY NEED

Before placing your order give us a chance to prove to you that we offer the lowest prices on the Israeli market on: furniture, carpets, lighting fixtures, and any electrical or other type of household goods, musical equipment etc.

Tax Free

FOREIGN TRADE & DISTRIBUTING CO. LTD

Gad Bldg. Hassoreg Street, Jerusalem

P.O.B. 866 – Tel. 25460

New! 17 ft. and 19 ft., 7 seats + 2 berths

CABIN CRUISERS

P.O.B. 17215, Tel. 410888, Tel Aviv.

MATERNITY WEAR

large selection of new models

Kliat Yofi

109 Dizengoff, Tel Aviv. Tel. 231948

Anne Frank—now symbol of left-wing activists

By Henriette Boas

Jerusalem Post Correspondent

AMSTERDAM — IN London recently, at a reception and press conference attended by an unusually large number of press, radio and TV representatives, the one millionth paperback copy (and 24th printing) of the English edition of the "Diary of Anne Frank" was presented to Anne's father. Otto Frank, now 82, had come over from Basle, where he has been living for the past twenty years.

Some ten million readers of the diary all over the world may have read it mainly out of interest in this Jewish girl who for over two years hid with her parents, elder sister and another family in the back part of a house owned by her father in Amsterdam during the German occupation. In August 1944, they were betrayed and deported, thus sharing the fate of some one hundred thousand other Jews in Holland. Anne, her mother and sister, all died in Bergen Belsen, and only her father, who had been sent to Auschwitz, survived.

However, the Anne Frank Foundation in Amsterdam, which was established about 10 years ago to "perpetuate the message contained in Anne's Diary" and is closely connected with the Anne Frank House, has now completely abstracted this "message" from the concrete German-Jewish refugee girl hiding from and eventually caught by the Nazis, because she was Jewish. This Foundation, of which Mr. Otto Frank is one of the Governors, wants to translate the "message of Anne Frank" into present-day language, to "actualize" it, as is the fashion nowadays in Holland, even, for instance, with regard to the Bible.

In a recent Dutch radio programme on the Anne Frank Foundation and its aims, the Chairman, Mr. Henri van Praag — who is of Jewish origin, but not officially connected with any Jewish organization or congregation — said that the task of the Foundation is "to fight discrimination, in whatever form, and wherever in the world it occurs." Using many current sociological terms he said that the Foundation wants to make use of cultural dynamism in the change of "attitudes in order to promote 'metanoia' — a change of mind. One of the aims must be to discover that our opponents too have human features."

Former clergyman

The Director of the Anne Frank Foundation, the progressive Protestant former clergyman I. J. van Houte, spoke in a similar vein. The present problems of our society, he said, no longer includes persecution of the Jews. In order to be faithful to ourselves, we must now deal with problems of discrimination in present-day society, such as discrimination against foreign workers (so-called "guest workers"), Negroes, immigrants from Surinam (formerly Dutch Guyana), etc. History does not repeat itself, he said, it does show parallels. However, Nazism did not disappear with the fall of Nazi Germany.

Mrs. H. Schroeder, a social worker on the staff of the Anne Frank Foundation, then gave a survey of the educational activities of the Foundation. Courses are given to groups of secondary school pupils and working youth, who are brought to realize that the structure must be changed of a society in which discrimination can arise. The students at these courses must be "politised."

The Anne Frank Foundation has two types of courses, viz. a) local ones, limited to young people from the Amsterdam area, which it considers by far the most important, and b) international ones, summer courses held at least once a year. This year, at the end of August, a course will be held on the subject: "The attitude to foreign workers and colonial people in Holland, West Germany and Great Britain." One of the lecturers will be the well-known Dutch professor of economics and Nobel prize-winner — Prof. I. Tinbergen.

Action needed

As to the local groups, much stress is placed on the need for "action" by the participants, as individuals and in groups, in order to change certain undesirable features of society. (It may be observed here that the term "action group" today belongs typically to the world of the extreme left-wing "activists.") Participants must be made to realize that the situation at their school or at their place of work — who are incidentally cooperating to send these youngsters to the Anne Frank Foundation — is basically wrong, and needs drastic "democratization." (It may be asked, for that matter, what the leader of such a course will do when the participants from a certain school or a certain firm will say that they are fairly satisfied with the existing situation.)

In previous years the courses given by the Anne Frank Foundation dealt mainly with such wider subjects as the American presence in Vietnam, the Portuguese presence in Angola and other forms of colonialism. This year, the emphasis is more on revolutionizing Dutch society.

One cannot help wondering what Anne Frank, who a few weeks ago would have celebrated her 42nd birthday, if she had still been alive, would have thought of all these developments to which her Diary, apparently, has led. At any rate, her father does not seem to have any objection, and apparently thinks that it is all in his late daughter's spirit.

Sara Bouchard (left) from Morocco, Paula Schneiderman (centre) from Rumania and Helena Barabash (right) from Moscow, three outstanding ulpan graduates who were honoured this year with the Israel Association of University Women's annual award (29 have been given over the past 9 years). At their annual meeting held last week at the Alice Seligsberg Vocational High School in Jerusalem, the three winners, who were recommended by three ulpanim, each in a different part of the country, gave their background stories in Hebrew. This is the first time that one of the winners came from Russia. Helene Barabash, a construction engineer, mother of two, came from Moscow. She had learned some Hebrew at an "underground" course. On arrival at the Carmiel Ulpan three months ago, she went right into and advanced class and did very well.

(Ross photo)

Lovely thought

ADLINGTON, (UPI). — FOR 34 years Harry Stringer, 56, worked awkward shifts in his railway job and his wife Elsie had to put up with it. So when the time came for the railway to give Stringer a gold watch for 40 years service, he asked if it could be a woman's for his wife. British Rail agreed. Said Mrs. Stringer: "It was a wonderful thought."

הצמד שכבש את ארה"ב...

ELAC high fidelity

TANDBERG

Assemble your STEREO system from the best components in the world!

★ TANDBERG SHERWOOD Tuner/Amplifiers ★ ELAC Turntables
★ TANDBERG Tape Recorders ★ TANDBERG Televisions
★ TANDBERG CELESTION K.L.H. Speakers ★ PICKERING Magnetic Cartridges

For tax-exempt buyers, 50% of the price you pay abroad!

Professional advice and planning at the sole representatives ELECTRON CHILAG LTD., Tel Aviv, 107 Hahashmonaim, Tel. 280533

To recieve a catalogue by mail, send this coupon to us:

Name ....

Address ....

Save up to 100% tax free

call directly at the Central Agency for new immigrants

SALON TIFERET

The biggest Show Room in Israel

31 Sderot Rotchild (corner Allenby) Tel Aviv

TEL. 615883

Hey that's nice!

These are the first words you'll hear after having your bathtub re-enamelled.

The covering that turns old into new. Work done on the spot, full guarantee.

"ZE'EV," RE-ENAMELLING OF BATHTUBS,
Tel Aviv: Tel. 625110, 838868. • Haifa: Tel. 536682
All parts of the country

Food industry under fire

By Catherine Rosenheimer, Jerusalem Post Reporter

TEL AVIV. — THE proceedings were not unlike a trial, minus the courtroom decorum, and with the "defence" preceding the "procecution." The event was a recent meeting between representatives of the food industry and women journalists, the former firmly refuting the latter's suggestions that they had called the conference as a face-saver following the recent consumer protest rally.

(The rally was organized by the Association of Americans and Canadians in Israel, held at ZOA House and headed by Baruch Nadel. Bitter complaints were aired about insanitary food products, "foreign bodies" found in tins and bottles and the like.)

The purpose of the press conference was, said Dr. Moshe Mandelbaum, head of the Ministry of Commerce and Industry Food Chemistry Division, to "explain what is going on in the local food industry." Fair enough; moreover some, even many, of the statements and explanations following were more than satisfactory — in theory at least. Replies to the mass of criticism which formed the second, and somewhat chaotic, half of the meeting were in part acceptable and in part evasive, while some queries were ignored altogether.

Taking the speakers in "order of appearance" and starting with the more favourable aspects of the industry, Professor Berk of the Technion's Food Technology Division stated that the annual round of summer stomach and intestinal disorders are hardly ever caused by processed food, which has been pasteurized or sterilized and is thus far safer than so-called "fresh" food. The high rate of stomach upsets in this country, particularly during the hot season, can be traced back to insanitary conditions in restaurants or kiosks, public kitchens and the home.

Public outcries

Public outcries against the food industry were, he felt, totally exaggerated and unjustified. Production technology level in the Israeli food industry was, he said, among the highest in the world — proof of this lying in the fact that local food products are exported to the most competitive markets in the U.S., Great Britain and Europe. Professor Berk admitted that the industry's bad image was, in part, caused by some small factories operating without licences and not conforming to required sanitary conditions. "On the one hand there is reluctance to close down such factories — people feel sorry for the small man, inspectors tend to give him a second chance."

On the subject of sanitary conditions, Dr. Mandelbaum explained that some 16 factories had been closed down within the last year, for failure to comply with Ministry of Health regulations. At the same time a 50 per cent Government loan was now available to factories to assist them in making the required improvements. Dr. Mandelbaum admitted that fines imposed on factories (regular announcements of these appear in the press every few days) for insanitary conditions and products were too low: factory owners should be threatened with complete closure if they showed no improvement within a given time, and not merely risk of paying out a few hundred pounds (often less) and a couple of lines of unfavourable publicity in the newspapers. Investments of IL200 million were currently being made in the industry, IL40 million of this devoted to sanitary improvements, he noted.

Objections to both Professor Berk and Dr. Mandelbaum's statements included the following: *Only* when a fierce consumer or press campaign is launched is anything done at all within the food industry. The practice of closing sub-standard factories has been in operation for just 18 months (only instituted as a result of the cholera scare last year) and — on Professor Berk's admission — there were still many which remained open. (The industry's statistics point to the great contrast between large, modern factories and small, back-street workshops: of 1,500 food producers, 200 are large or very large, responsible for 80 per cent of the country's processed food output. The remaining 1,300 account for a mere 20 per cent. If exports are quoted as proof of the industry's reputability and standards, it is well to note that less than 90 of the country's 500 producers partook in the recent Food Export Week held here at the beginning of the year.)

Dumping

Amongst the many other attacks and criticisms which arose at the meeting were the practice of "dumping" sub-standard merchandise on the local market; export rejects or products of inferior quality not made according to export buyers' specifications with the attitude that "it's good enough for the local market."

Food manufacturers' favourite "public relations" practice also came under fire: when the housewife complains about a certain product, the chances are that a smiling representative of the company will turn up on her doorstep with a generous gift pack, sweeten her up and — most important of all — gain possession of the offending product. The purpose: to keep the incident out of the notice of the Ministry of Health or the press.

There was the usual string of anecdotes about human hair, cockroaches (whole) and mice (segmented) found in tins and bottles. Personally, I must confess to never having experienced such occurrences. I have *heard* about cases — such as exploding tomato ketchup bottles (caused by fermentation), and my confidence in sterilized milk was somewhat shattered the other day when the contents of a bottle I was opening fizzled all over my skirt, like well-shaken soda pop.

Such incidents, however, are not *that* common and tend perhaps to receive an undue amount of attention. I am — more or less — prepared to accept the industry's claim that the percentage of complaints in ratio to consumption is acceptably low. In my experience, the far more widespread and severe complaints concern not so much production of food products, as their storage conditions and marketing. The producer surely has a direct responsibility for ensuring that his tinned products are *not* left on the grocer's shelves so long that they become dangerously corroded inside; that milk products are not delivered in unrefrigerated vans, whose drivers dump them outside the shop doors in the sun, so that, six hours later when they reach the consumer's home, they are well on the way to being sour.

Equal blame

Supermarket and grocery proprietors are equally to blame in such cases, but if each company's sales force were to check its products' sale conditions regularly, much could be improved. My queries as to why tins cannot be clearly dated were met with the usual replies: they are coded (but only the producer knows the code!); many products are in perfect condition for at least two years — if the housewife saw the date on a 20-month-old product, she would obviously reject it for a more recent one; finally — "no other country dates its tins, so why should we?" (This, incidentally, is the most common reply.)

Further points which came up were a strong denial that locally available tuna fish contains mercury, backed up by a report in "Fishing News International" that the whole mercury scare had been grossly exaggerated. A representative of one of the fish-canning factories complained that consumer outcry had really reached exaggerated proportions: "I am prepared to reply to all well-founded criticism, but when I read in the papers that 'there is definitely no mercury in tuna tins since there is definitely no tuna in these tins,' things have gone too far!" The same speaker suggested that, technology apart, it was the human element in the production line which should be improved: the question of personal cleanliness.

Finally, the oft-recurring question of non-returnable milk bottles. A representative of Tnuva solemnly pulled out of his briefcase some half dozen disgustingly filthy bottles — caked with soured milk, filled with earth or covered with paraffin: "Just a sample selection of the bottles which came in for sterilizing today," *he explained:* bottles such as these are uncleanable and are thrown out. He asked for the housewife's cooperation in merely rinsing each empty bottle under the tap. He noted that, on a recent visit abroad, he had noted a 10-15 per cent rise in the cost of milk in disposable packs; that a two or three agora rise here would be inevitable with the introduction of one-way bottles or cartons; that on the subject of objections about dirty or chipped bottles, he felt that the 70 or 80 annual complaints which reached Tnuva, who fill 200 million bottles yearly, were a very small proportion.

Aware to demands

No one should don their rose-tinted spectacles when looking at the food industry; the manufacturers themselves come close to admitting this. One thing, however, seemed to emerge from last week's "Meet the Food Producers" session: they are aware of the need to cooperate with consumers' demands and to institute improvements where necessary. They want the consumers cooperation — but not sensational, unfounded criticism.

Actions, of course, speak louder than words, and to back this up many of the larger food producers are extending an open invitation to the consumer to visit their factories during the month of August. The visits will be arranged in conjunction with the consumer associations, from whom details will be available.

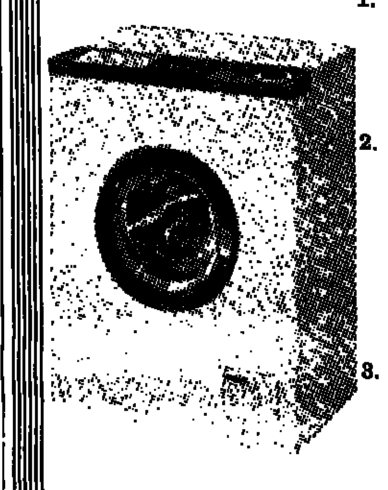
The "Father of the Wounded Soldiers." Mr. Simha Holtzberg, organised the wedding of Meir Hayyun, of an Army reconnaissance unit who was seriously injured in action. He was married to Ruth Praeger of the U.S.

(Zuckerman photo)

NEW IMMIGRANT! TAKE ADVANTAGE OF YOUR TAX EXEMPTION TO BUY THE

SONOVOX America

WASHING MACHINE



1. The super-automatic washing machine, foreign-made mini-compact, of ideal dimensions for Israeli flats — 41 x 60 cm.
2. The washing machine equipped with an electronic computer which controls the supply of water and soap according to the amount of washing (2, 3, 4 or 5 kg.), with a resultant saving of water, electricity and washing powder.
3. The Sonovox America washing machine, of attractive modern design and noiseless vibration-free operation.

Full guarantee and expert service (laboratories, technicians and a fleet of service cars.

SONOVOX AMERICA LTD.

Distributed by:

71/73 Rehov Wolfson, Tel Aviv.

Sold at better shops for home appliances.

NEW IMMIGRANT

'PAN-EL' LADLEH 'פאן-אל' לעולה

TAX FREE CENTRE

IS THE ANSWER

TO ALL YOUR PROBLEMS!

YOU HAVE TAX-FREE PRIVILEGES ONLY ONCE!

THIS IS WHY WE THOUGHT YOU SHOULD HAVE THE BEST!

★ BEST QUALITY PRODUCTS!
★ BEST PERSONAL SERVICE!
★ BIG SHOWROOMS!
★ QUICK DELIVERY TO YOUR HOME!
★ ALL HOME APPLIANCES YOU CAN THINK OF;

FROM ELECTRIC GOODS BY THE BEST COMPANIES SUCH AS CANDY, HOOVER, AEG, SONY, GRUNDIG, TELEFUNKEN, SCHAUB LORENZ, GENERAL ELECTRIC, ETC.
TO BEAUTIFUL FURNITURE INCLUDING BEDROOMS, LIVINGROOMS, RUGS, CURTAINS, ETC.
TO EXCLUSIVE JAPANESE ITEMS.

ALL THIS AND MORE

★ INSURANCE ON ALL YOUR ITEMS
★ PAN EL'S OWN LABORATORY WILL SERVICE YOUR GOODS RIGHT HERE OR IN YOUR HOME

33, Rehov Yehuda Halevi Tel 51466/7 Tel Aviv

"How Beduin celebrate a marriage"

By Aliza Morini

Jerusalem Post Reporter

FOUR new immigrants from Russia, who had arrived in Israel just two weeks earlier and now live in Arad, were among the 400 guests at a wedding celebrated in the desert of Beersheba. The festive meal was served in a huge tent of the Azbarda tribe of Negev Beduin, two of whose sons — brothers in a family of ten — took brides last week.

The Russians, who speak only Yiddish, sat with everybody else on the tent floor on striped rugs (the little daughter of one Russian family was much taken with a black baby goat who wandered in). "Fifteen Russian families wanted to come, but we only had room in the car for three," said David Maimon, of the Ministry of Labour in Arad, a friend of the Azbarda tribe who had brought these guests.

Opposite them in the tent sat two prominent figures in uniform — an Aluf Mishne and a Sgan Aluf, both of Yemenite origin. These husky officers, both sporting flourishing black mustaches, were deep in conversation — Hebrew and Arabic interchangeably — with their Beduin hosts throughout the event. The presence of Mrs. Ruth Dayan, wife of the Minister of Defence, added a special flair to the day.

The Sheikh of the Azbarda tribe, which numbers about 200 tents throughout the area, looked both cool and imposing in the desert heat in his traditional black robes. He has three wives and ten children.

"No, there *is* no friction among my wives. Much less, I would think, than your customs involve," the Sheikh remarked to one of the many Jewish guests. These came from neighbouring moshavim and kibbutzim, from Beersheba, "and from as far as Safad and Eilat."

Jumha Azbarda, one of two brothers whose wedding was marked by this week of celebration, is a teacher at one of the tribe's two schools (about 1,300 pupils, including 24 girls). An extremely perceptive young man of 23, and a classic extrovert, Jumha's ambition is to be a film director. "I want very much to make a film showing how the Beduin live, and I've already written a full script," he said.

To a journalist among the guests, he translated the songs sung by the women dancing in their own tent, and added, "I suggest you use for a headline, 'How the Beduin Celebrate a Marriage.'" His bride Neomi, 16, comes from a tribe near Ramle. In choosing her, Jumha departed from local tradition, according to which marriages are arranged within the tribe (Jumha paid IL7,000 *mohar* (bride price)). His brother, however, who married a girl from his own Azbarda tribe, was spared this expense, since his bride comes from a local family whose son will soon marry a sister of the two bridegrooms. Complicated, but it evens out financially. (The two bridegrooms have five brothers and three sisters.)

Traditional menu

Not all of this was very clear to the Russian immigrants, who were nevertheless fascinated by the proceedings, and the traditional Beduin festive menu: much tea and much coffee, followed by large wash-basin receptacles lined with thin Beduin pitta and filled with roast lamb and rice; eaten with the fingers, which are then washed in basins brought around by the men. They also carry towels: all serving and entertainment of guests is done by the males.

The tribe's young men are enterprising. One husky individual has organized a Beduin trucking company. Another (seen here), whose costume was midway between the traditional and the contemporary — sports pants and shirt, plus kheffiya — is among the few of the Azbarda who have moved out of the tent and into a flat in Lydda, where he lives with his wife, children, and mother. Tradition formed his past, however, as he was married at 14. He was a catch, since he is extremely good-looking, and knows it. He wants to be an actor, and has studied drama at Ramat Gan.

The Sheikh sees priorities in a different light: he is not concerned with the stage or with film scripts, but with the drought that has affected the area for a number of years now. "What we need is rain," he said.

The women had their own celebration in their own tent. As customary, left-overs from the meal of the men and their guests (if you are not a Beduin, it does not seem to matter very much what sex you are) were set on the ground outside their tent. This tradition in no way upsets them, of course, and their spirits seemed considerably higher than those of a great many women as observed at Western cocktail parties.

Wedding gift

Mrs. Dayan brought a wedding gift from her husband, which was received with reverence — a handsome picture album of Moshe Dayan, autographed with best wishes to Jumha from the Minister of Defence. Yael Dayan sent along two gifts for the bride — a bottle of Nina Ricci perfume, and a Christian Dior scarf. Mrs. Dayan was drawn into the centre of the dancing, handclapping women, all wearing white head-scarves and most with infants balanced on their shoulders. She required no translation for the chorus of the song: "We need rain, we need rain; Mussa, Mussa, please bring us rain ..."

Jumha Azbarda, the bridegroom, who has written a film script.

Neomi, the bride. Keeping to tradition, she was not present at the festive meal.

One end of the long tent, filled with Beduin hosts and Jewish visitors (left). And, right, the handsome young Beduin who wants to be an actor. Bottom right corner, new immigrant from Russia.

OLIM

Purchase DUTY-FREE all your appliances, anything and everything your household could use.

You owe it to yourself, to check with us before you buy.

We guarantee the lowest prices in the entire country, on both imported and domestic goods.

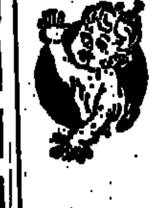
All-Gas American Stove $185.-

WIDEST CHOICE at LOWEST PRICES

Olim Trading Company

El Al Building, 32 Rehov Ben Yehuda, Tel Aviv, 6th floor, suite 620-621, Tel. 59570.

Open daily: 9.00—4.30 Thursday: 9.00—7.00 non-stop.



SPECIAL SALE 20% reduction MATERNITY WEAR

JEHUDITH

39 Rehov Hacarmel (3rd building from Allenby) Tel. 56980

Open all day.

Maternity Wear

Trouser Suits ★ Pinafores, Tunics Blouses and Evening Gowns.

MASHA

Open all day continuously
4A Rehov Hamelech George, 2nd floor,
2 Mercaz Baalei Melacha (near Allenby),
Tel Aviv, Tel. 612515.

IT'S HERE THE LEATHER BOUTIQUE

UBANDA

HAS ARRIVED in HAIFA

20 Rehov Hanevi'im

BAGS, BELTS AND NOVELTIES

All articles guaranteed hand-made.

JERUSALEM: Gad Building, 3 Rehov Yanai.

המרכז הישראלי לפטורי מס

ITC ISRAEL TAX FREE CENTER

For new immigrants and tax-exempt residents

We offer you home electrical appliances of leading world makes. All you need in one place! Courteous, efficient service! Prompt delivery!

SONY. Kenwood Westinghouse Canon olivetti AEG

3 Rehov Ahuzat Bayit, Tel Aviv, Tel. 55253
Jerusalem: 10 Rehov Luntz, Tel. 28673

هكذا من الاصل

Now printed by web offset

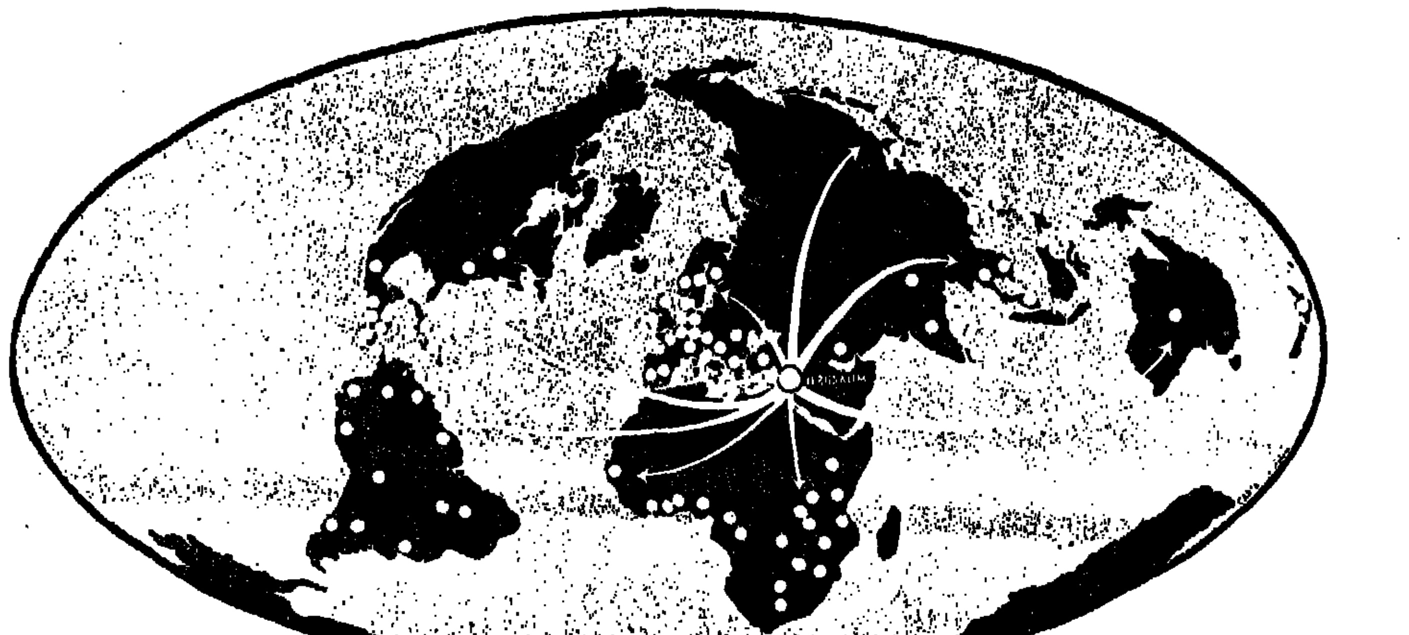
THE JERUSALEM

POST

WEEKLY OVERSEAS EDITION

GOES ROUND THE WORLD

white dots on map indicate 95 countries where The Weekly is read



Over 29,400 copies are airmailed every Monday from Jerusalem to all six continents as follows:

U.S.A.	17,977	Luxemburg	4	Chad	1	S.W.Africa	2	Singapore	10	Guatemala	10
CANADA	2,483	Malta	6	Congo-Brazzaville	4	Tanzania	154	Thailand	58	Haiti	2
EUROPE		Monaco	2	Congo-Kinshasa	20	Togo	1	Vietnam	1	Honduras	6
Austria	60	Norway	165	Ethiopia	443	Uganda	83	CENTRAL AND SOUTH AMERICA		Jamaica	3
Belgium	108	Portugal	10	Gabon	3	Zambia	7	Argentina	92	Mexico	327
Cyprus	24	Rumania	4	Ghana	5	ASIA		Bahamas	3	Nicaragua	2
Denmark	165	Spain	23	Ivory Coast	13	Burma	37	Bolivia	2	Panama	16
Finland	215	Sweden	367	Kenya	275	China, Republic of	1	Brazil	134	Paraguay	1
France	198	Switzerland	235	Liberia	66	Hong Kong	9	Chile	42	Peru	13
Germany	441	Turkey	81	Malawi	17	India	270	Colombia	33	Trinidad	1
Gibraltar	2	United Kingdom	1,877	Malagasy	4	Iran	23	Costa Rica	4	Uruguay	24
Greece	72	U.S.S.R.	1	Nigeria	226	Japan	185	Cuba	5	Venezuela	61
Holland	352	Yugoslavia	12	Rhodesia	23	Korea	15	Curacao	7	West Indies	1
Iceland	1	AFRICA		Ruanda	1	New Guinea	2	Dom. Republic	1	AUSTRALIA	641
Ireland	8	Botswana	1	Senegal	4	Nepal	30	El Salvador	9	NEW ZEALAND	38
Italy	284	Burundi	2	Sierra Leone	10	Philippines	46	Equador	2	GUAM	2
Liechtenstein	1	Cameroon	51	South Africa	781					TOTAL	29,439

THE WEEKLY reports the events of the preceding week, together with important editorials and features from THE JERUSALEM POST daily.

Let your friends and relatives abroad enjoy it too — book them a gift subscription to

THE JERUSALEM POST

WEEKLY OVERSEAS EDITION

YEARLY SUBSCRIPTION RATES (All Airmail)

U.S.A., CANADA, CENTRAL AMERICA SOUTH EAST ASIA, AFRICA	IL80.-	U.S.$21.00	£ 8.75
UNITED KINGDOM, EUROPE	IL54.-	U.S.$14.00	£ 5.85
SOUTH AMERICA, JAPAN, AUSTRALIA, NEW ZEALAND	IL96.-	U.S.$25.00	£10.45

COUPON

To: The Jerusalem Post Weekly, P.O.Box 81, Jerusalem, Israel.

Please send THE JERUSALEM POST WEEKLY as my gift to:

Name:

Address:

My cheque for .... is enclosed.

Name:

Address:

New subscribers and changes effective within 3-4 weeks after receipt.

THE JERUSALEM POST JUNIOR

Thoughts on leaving the old school behind

By GERA DE SHALIT
(Grade 12) Herzliya High School

AS I approach the end of my "suffering," I wonder what these years have meant to me; what I expected and what I achieved; and, if I am disappointed, *to what extent it is my fault* and to what extent it is due to factors beyond my control.

First of all, let me try to analyse my expectations.

Primarily, I believe that by the time a person leaves school he should have developed a sense of responsibility both to himself and to his fellows as well. This means, of course, that he should have gained a *sense of social values* such as loyalty, manners, consideration and putting up with things he doesn't like. Then, he should feel that he has developed some kind of self-image; strong points and weak points, and that he knows how to deal with them. Now, from the narrower educational angle, I think he should have acquired at least a taste of where he would like to go from there, that is, where his interests lie; and he should also have learnt *how* to study. Last but not least, he should have learnt that in order to get satisfaction *he has to "give" as well as* "take."

Trying to be objective I think I would say that I would rate about 50 per cent success on the above expectations. Let me deal with the positive things first. I think I have a sense of responsibility, I think I know the implication of the word "satisfaction," and up to apoint I recognize (*but don't always conform* to) social values. I also think that I have an idea of what direction to take in the future. Now I come to the negative side; I don't think that I have learnt *how* to study and I don't think that I have learnt to accept some of the so-called social values.

The balance

On balance, *then, I think my* schooling has given me quite a lot — and for the rest — is it my fault or not?

I believe that the school system lacks several important things. I believe that our system has not found a happy medium between democracy and discipline. On the one hand, pupils are not given enough say in their own affairs and, *on the other hand, there is* often a feeling of "looseness" which takes away from the feeling of our secure framework. For example, the fact that suggestions by the "Students' Council" are seldom accepted is undemocratic. On the other hand, the system of signing one's name *(harshamot)* allows for loose discipline. Signing one's name as a punishment is not a good system for two reasons; a) It is not efficiently carried out and so pupils know that is is always meaningless; and b) by bringing parents into the picture, the school does not encourage the pupils to develop a sense of responsibility.

This brings me to my next point. Although I realize that teachers have very little redress when pupils misbehave, nevertheless I believe very firmly that it is not the function of parents to discipline their children in the school situation; firstly, they are unable to, and secondly, I think it's a sign of weakness on the part of the teachers. I think that some teachers sit on "Mount Olympus" and I believe this is wrong. I know from my own experience that is is pleasant for both sides when teachers and pupils come closer, not too close, of course; but the way of keeping at a distance from pupils is completely wrong.

In conclusion, there is one im*portant point that must be men*tioned, it is exams and choice of subjects. The matriculation system as it is today is not the right one. I think it is impossible to give pupils the matriculation certificate after only one exam. Instead of that, I suggest having final exams each year. I think that it's better to have exams each year, because that way the pupils remember what they have learnt. It's almost impossible to remember in the 12th grade what we learnt in the ninth. The school authorities do not give us enough choice of subjects. They try to teach us a little of every subject, and the result is that we know too little of each. I think that the authorities should open two new major courses of study: 1) Humanities; 2) Sports. I know that sports sounds funny, but I think that if there are good kids with the right talents, the school should give them the opportunity *to study sport. By this I don't* mean that pupils should play basketball all day. I mean that they should learn physiotherapy, anatomy and similar subjects.

I know that my article is full of criticism but I have suggestions as well. I'll write these suggestions next year, when I have more time to think about educational ideals.

(Reprinted from "Echoes," the school magazine.)

A long, short trip to other worlds

By ILANA SELA (Grade 12)
Blich High School

THE small, dark antique shop was well-hidden behind the walls, and I had not found it with the greatest ease. I knew that this would be my new home; that here I would start a new life. Here I was to meet friends who would understand me, and who would care for me. I, too, would care for them.

I looked around me. A bright red light swayed from the ceiling. It lit a room in which was found a most broken and haphazard *collection of junk. Not* one item in the muddle showed even a sign of being a decent antique.

I stepped into the next room. A wave of thoughts and reflections almost forced me to run away quickly, to escape... but I know I had to stay.

I sat on the floor. I saw a flood of strange faces around me. Some of the faces were talking. Some were laughing. Some were crying...

"Just a few puffs," someone said... Lights blinked and glittered brightly everywhere. I saw beautiful shades and colours to which I had never been exposed before. I was in a new world — in a new reality. Feelings of warmth and tenderness came *upon me.* I *saw* and *felt* love friendship and understanding. Here people were not fighting. There were neither deaths nor killings, no slaughtering of poor men, women and children. My problems, too, seemed *to have* vanished, and the puzzling issues which had worried me had melted away. My home and my friends did not exist in *my* new world. They were living in another world, far from me — in a world of cruelty and disaster. I was living in reality.

"Just a few puffs," someone said again... and a few more minutes of escape.

But was this escape worth while? Was there a need at all to run away? Was not this colourful world a treason to existence? My mind was aching. Feelings of misunderstanding enveloped me. Where had I begun at all?

...I was living in a world of cruelty and disaster, war and hatred; but I was living in reality, from which there is no real escape...

I was still in an antique shop well-hidden behind the walls. I was still under the influence of hidden truth. I looked around me again. I saw a most broken and haphazard collection of junk. Not one item showed a sign of being a decent antique...

I walked out silently, knowing that I was stepping back to where I belonged.

SPRING

By ERIC NATHANSON
(Grade 11) Hugim High School

Spring has come
The sky is blue
It's beautiful
The Summer's due.
Flowers are in bloom
Trees have all grown
The Sun is out
In the country we own.

All this in the north,
But there is a quarter,
Which is only sand
And a strip of water,
Rugged men,
In khaki shirts,
See no trees,
And that really hurts.
Fighting for peace,
For killing a man
They love the least.
They stand and they think,
If only they could see
A flower, a butterfly
Or even a tree.
For, in the north
The Spring has come,
But in the south there are none.

Hassan Kalesh produces pizza. (Sacks photo)

700 years are behind these Jerusalem pizzas

By MARK DANIEL SACKS
Jerusalem Post Junior Reporter

THE walls curve inwards forming a typical Oriental-arched ceiling. Beyond the hole in the wall opposite me, flames blaze, and lap up the sawdust that Hassan Kalesh throws into the furnace. Hassan, with one swift yet steady movement, evidence of years of practice, lifts what *looks like an oar from* a rowing boat and inserts the tray of pizzas balanced on the end of it into the fire. The customers sit on stumps of wood arranged in a semi-circle around a low metal lamp opposite the oven. The room is lit by an oil lamp and the orange glow from the furnace. Herbs hang from the ceiling while the other ingredients of Hassan's pizzas are piled up in cardboard boxes.

The oar is once again thrust into the flames and brought out with the tray covered with steaming hot pizzas. Squares of *plywood covered by paper ser*viettes serve as plates. As the pizza is placed on the board, oil seeps through the paper covering. Hassan points to the salt and spices, explaining that he advises that these condiments be added. He then sits back to see if his food is being appreciated.

Mr. Kalesh proudly explains that he has lived in Jerusalem *for 700 years. Then he grins,* as he notices the astonished and puzzled look on my face, and explains that his family has lived in Jerusalem for seven centuries. After letting this last revelation sink in, he adds proudly that his family started to work in this very shop, making pizzas, over 200 years ago.

Hassan politely steps back to allow his customers their privacy and continues working, talking softly to Adul. Adul is his cat. She keeps Hassan company through his long working hours — which are very long indeed. Mr. Kalesh opens his shop at six every morning and closes it at midnight. This schedule is convenient for the public; whenever one feels like it, the little shop with the green shutters, opposite the Kishleh prison, just inside the Jaffa Gate of the Old City, is *ready to supply a snack together* with a homely Oriental atmosphere. "It is not a shop, nothing is artificial — more like stepping into a home," exclaimed one Israeli youngster who stumbled *upon the place* quite accidentally. Hassan explains that there are times when business slackens quite a bit, but this doesn't seeem to bother him too much. He is, or seems to be, quite content to sit in the semi-dark room, puffing away at his cigarette in the warmth of the furnace's glow and asking Adul (the cat) questions about various matters. He is answered with the same loud meow, amplified by the faint but detectable echo.

Linguist as well

Hassan has developed certain abilities during his 700 years in Jerusalem — for example, he speaks six languages fluently. In answer to my question he says that his linguistic ability is due to the fact that he is a Jerusalemite. He says this as if it clarified all — well, maybe it should but I am left mystified. Gazing around, still affected by Hassan's flare for languages, I notice that there is *nothing* artificial present in his shop — the stark plain walls, the herbs, the blazing furnace and the pleasant tone of echoing voices mingling with the harsh meow*ing of the cat, and the crackling* of the flames combine to produce a delightfully pleasant caricature.

And thus a still fascinated and intrigued customer takes his leave — delighted not only by the pizza, but by the authentic atmosphere.

PEN FRIENDS

SAUL WISEMAN AND FAMILY of 172 *Brush Hill Road, Milton, Massachusetts* 02187, are planning to immigrate to Israel and would like to correspond with Israelis, preferably those living in moshavim. They are in their fourties and have two small children.

ISRAEL FOLORUNSHO (22), of Co-operative Union Office, P.O.Box 41, Ilesha Nigeria, would like to have Israeli penfriends. His hobbies are reading, swimming and football.

J.K. MURTHY of No. 2651 Sonjiappa Lane, South Main Street, Tanjore, India, would like to correspond with Israelis in order to exchange stamps postcards, and illustrated old magazines.

MRS. F. RICHARDSON of 1055-19th Street, West Vancouver, B.C., Canada, would like to correspond with Israelis in order to exchange stamps.

ASHOK BRIGHT of 471 M IX St. B, Amaravathinagar, Coimbatore Dist., Madras State, India, would like to correspond with Israelis in order to learn more about the country.

BAMIKEH F. HERBERT-PETERSON (24), of 121 Padamba Road, Freetown, Sierra Leone, would like to have Israeli penfriends. His hobbies are reading, singing and football.

هكذا من الأصل

NEW IMMIGRANTS CAN AND MUST BE HELPED

By SHLOMO GREENFELD
(Grade 12) Givatayim

SINCE the establishment of the State of Israel, her main goal has been to help the process of absorption and immigration, and till today we have absorbed hundreds of thousands of immigrants. We are still doing our best in order to continue to do so.

Absorption problems are many and complicated. All Jews should get the same treatment, whether they come from the United States or from India. All have come to Israel because they want to, because they knew that we need them *here*, and because they know that the only place in the world for them is *here*, where they will be proud to say "I'm a Jew" without the shame or the fear of anti-Semitism.

It is quite difficult to be a new immigrant and it is especially hard for a family with kids or with teenagers. It takes a quite long period of time till they take roots in Israeli society and become a part of it. The problem is twice as hard when the family includes teenaged children in secondary schools.

It is easier for children in elementary schools than for children in secondary schools. They don't have special problems, and they even learn Hebrew quite easily. Secondary school youths have to face various problems. They sometimes don't have the opportunity to overcome these obstacles and they prefer to drop out of school, and to our deep sorrow, to return to the countries whence they had come, than to "suffer" a little while.

When a young immigrant comes to Israel he is taken to "the Ulpan" where he is taught Hebrew. Is this enough? Even the special culture lessons he gets there are nothing at all. The young, new immigrant is isolated from the *sabras* of his age, he has no contact with them. All activities initiated to make contacts are doomed to failure. All those "cultural evenings" are not useful, not even momentarily and they have no influence at all in the future. And if it is so, it's time for a joint effort to change the situation.

In the Absorption Centre, the young newcomer is isolated from what's going on around. His only interest is in his own society and, when he leaves, it seems he can't move very far. He knows nothing about anything.

The first year of real school is very difficult for the young, new immigrant. In my opinion we have no right to demand that they should study Chernichovsky or Bialik in Hebrew. Do we have to translate Hebrew poetry into English? The answer is undoubtedly "no."

The same applies to other subjects, such as History and Bible studies. So they drop out. It's hard for an Israeli student to study "the Rambam," leave alone an immigrant of the twelfth grade!... Now it's clear why he will drop out in such a situation, and the statistics show only a third of the new immigrants study in high school — and where are the other two-thirds?

But the most unusual thing is that the authorities do nothing in order to make the youth familiar with Hebrew and with the Israeli mentality. We do not encourage them to be absorbed in our society, but we isolate them and they feel they are segregated — with no contact with the Israeli reality.

There is the young immigrant who lives with his parents and learns in an ordinary high school. Most of them have to lose a year or even more according to their age. It's quite clear that such a fact can only frustrate the newcomer.

As a result, they leave school in a short while, and join the missionary schools or the International American School at Kfar Shmaryahu. Everybody will agree that we can hardly proclaim that we have succeeded in absorbing the young, new immigrant. I believe that something more effective has to be done in the process of absorbing students and the quicker the better.

The third point I want to stress is absorption outside schools. Even at home they are in most cases isolated from the *sabras*.

Perhaps we are "a closed society" (but it isn't so!)—but the young Israeli has to "open his gates" to the young newcomer and help him without condescending. "A man to man approach" is the way to quick absorption, and it will be more useful if the Israeli youth adopts this system. Such a way will minimize the difference among them and will break down cultural barriers.

The last point I want to mention is that the new immigrant must also make an effort and must come half-way to meet the Israeli. We have sometimes heard that the Israeli Sabra has made an effort but the new immigrant has turned it down, and closed himself in his "immigrants' ghetto." The question which has to be asked is: "Why?"

I MYSELF AM A NEWCOMER

By RUTH BRAYER
Evelina de Rothschild High School

Many immigrants have written articles on the problems of adjusting to the Israeli classroom. Being an immigrant myself, I would like to give an answer and some advice to new immigrants which may make their school days a bit more enjoyable.

First of all, I would like to make my stand clear: I am not defending the Israeli student. But on the other hand, I do not think that the immigrant who has problems adjusting to the Israeli classroom has the right to put all the blame on his fellow classmates. Most immigrants do not make enough of an effort to strengthen the ties with the Israelis. True, the Israelis must attempt to lessen the gap between the immigrants and themselves, but it is the immigrant himself who must make the greater effort; it is he who is seeking to make new friends. Once he is willing to make this attempt, half his battle is already won.

One immigrant complained about the lack of attention teachers give immigrants. I think this is most unfair! This, my senior year, is the only year I am studying in Jerusalem. Most schools do not accept new students for their senior year, it being too difficult to prepare them for the matriculation tests. In spite of this, each and every one of my teachers did the best he or she could to make it easier for me along the way. I received the same thoughtful treatment in my junior year in Bnei Brak.

Most immigrants do not realize that there is much they can share with their fellow classmates: comparing schools, classes, teachers, sports and much more. By contributing in this way, he is bringing himself closer to his classmates. His classmates will soon accept him, his foreign manners, customs and even (after a long time) his accent! The effort is indeed difficult and both parties must make this attempt of bringing one closer to the other, for both have much to gain. Give a little, and you'll get a little more.

POP MUSIC REVIEW

By MARTIN DAVIDSON
Post Junior Music Correspondent

THERE are two new releases on the "Yisrael" label this month. The first is "Let My People Go," which features, in particular, Zemira Chen. The album is obviously well timed because of what is happening to Russian Jewry. Many of the songs find their way into the true traditional Jewish heart. I would have chosen certain other songs more in the style of the current Music Scene. The second release is the theme music of the film "Highway Queen." Unfortunately apart from its brief appearance in the Hit Parade, the music doesn't seem to be played, and I can't think why. The music background is most pleasant to the ear. Those wanting to relax to soothing music should buy this record.

Hit Parade news

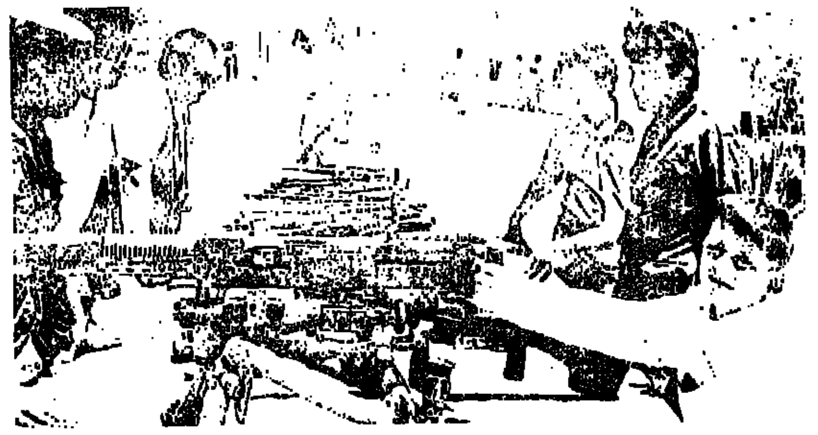
"Jesus Christ Superstar" has steadily climbed to the number two position, for the second week. My tip for the top last week did in fact make it to the top, its name "Maoz Shabchi." Boaz Sharabi is back with a catchy little number called "Ringolee" which promises to be another hit for him... my tip for the top is "Nanananana..." by Shlomo Arzi and Macabi Natanya.

Current events at home

Those readers who are avid Jazz Fans will be pleased to note that the Record Bazaar in Ben Yehuda (Tel Aviv) and Hataklit in Herzl St. (Haifa) are having a bumper sale of jazz records at greatly reduced prices. The memorable Louis Armstrong, Woody Herman, Chic Webb, and Bill Cosby are amongst the "favourites" that can be found in the huge selection offered.

The "Gashash Hachiver" are preparing to launch a new programme in July. I hear that special attention was devoted into producing somthing quited different than what we have seen of the "Gashash" till now.

M.D.



Young Russian immigrant inspects Russian small arms captured by Zahal on exhibition in the Paratrooper Corps Exhibition on Ammunition Hill.
(Barzilai photo)

LANGUAGE PAPER

Composed by MOSHE POSNER

1. The following words have been omitted from the paragraph. Put them back in the correct places:
   originality
   psychologists
   appearance
   avoided
   concealed
   thorough
   detect
   destroy
   individual

   —— planning may —— independence and —— in students. However, the Jesuits —— this danger by changing their teaching to the —— differences of each student. They were able to do this because they were such good ——. They could —— the real character of each boy that was —— by his ——.
2. Put in the relative pronoun only where necessary. Insert commas only where necessary:
   1. Bruria Golos —— is studying at Herzliya Gymnasia is an excellent English student.
   2. Her parents —— I spoke to yesterday are very proud of her.
   3. She is highly intelligent and makes an excellent impression on all —— know her.
   4. There was nobody there —— could answer my question.
   5. My niece Pauline —— has just returned from England enjoyed her stay very much.
   6. Will the person —— book I borrowed please raise his hand.
   7. He could not remember her name —— was very embarrassing.
   8. Michael Cohen —— picture you are looking at is an old school friend of mine.
3. Find synonyms to the following. Begin each word with the letter T: story, storm, news, drunk, implement, summit, melody, teacher, subject, bear.
4. Put in the missing prepositions:
   a. I am grateful —— you —— advice.
   b. He is not equal —— the task.
   c. He was envious —— his friend's success.
   d. Please keep your temper —— control.
   e. The police arrived —— the nick —— time.
   f. The house is infested —— cockroaches.
   g. I'm not —— the habit —— borrowing —— strangers.
   h. He was an asset —— his firm.
5. Match the adjective in *List A* with a suitable noun in *List B*

   List A
   furtive — petty
   frigid — incorrigible
   frequent — incidental
   enervating — homicidal

   List B
   visitor — glance
   cash — lunatic
   liar — climate
   music — welcome
6. Put the verbs in brackets into a correct form:
   a. He (write) a book for the last six months and (expect) (finish) it before he (leave) the country.
   b. She (work) in the same place ever since she (come) to Israel.
   c. It's time you (change) your bicycle for a car.
   d. You (mind) (wait) until your name (call)?
   e. When I (finish) what I (do) I (go) out for a walk (two possibilities).
   f. "I (do) it tomorrow?" "I'd rather you (do) it now."
   g. I (like) (see) him before he (leave) the country (two possibilities).
   h. The apartment you (ask) about already (sell).
   i. You (needn't go) to the bank. I (can lend) you the money. (two possibilities).
   j. He (not be use) (walk) long distances.

WOODSTOCK IN ISRAEL

By ODED AVNI (Grade 11)
Blich High School

THE greatest happening of this century, the journalist called it. Yes, Woodstock, the happening of the happenings. 400,000 young Americans came to the Island of White which belongs to a farmer called Max Yasgur for three days of love, drugs and Rock Music Festival. Four hundred thousand young boys and girls had forgotten all their problems and they came to see the big stars like Sly and Family Stone, Janis Joplin and Jimmy Hendrix and many others. The film which Michael Wedleigh had made is full of noisy music. I sat in my chair at the cinema and I forgot myself. I paid attention only to the big pop stars. Only after the film I began to think about what I had seen: free love and smoking drugs, which is the biggest problem of America. I do not think this could happen here; I agree with Michael Wedleigh, who said: "The Americans don't know their enemies, and the Israelis do!"

Michael Wedleigh suggests: "If you can avoid having a drug problem in Israel — don't have it." That's what we have to do: to avoid drugs in Israel.

Free love, such as we have seen in the film, is not a bad thing, but smoking drugs is our biggest enemy.

"Hippie life" is not such a utopia as many youngsters in the world think. The film reveals all its realities, and, as Credence Clearwater said: "I wouldn't like to stand in a line half a kilometre long, waiting for my turn for the toilet."

Maybe some of you think differently?

(Reprinted from the school magazine)

THE LAST MAN ON EARTH

The article entitled "The Last Man on Earth," which appeared on June 11, is by Amri Wandel (Grade 11), Municipal High School "Dalet," Tel Aviv.

SUCCOT CRUISE

October 3 – 15

on board the m.v. "NILI"

Ports of call:
★ Naples ★ Nice
★ Leghorn ★ Catania
★ Barcelona ★ Rhodes

Price from IL1,695 (incl. taxes)

Excursions to:
★ Capri, Pompeii
★ Florence and Pisa
★ Amalfi and Sorrento
★ Monte Carlo
★ Mount Etna

First-rate entertainment!

Particulars and booking at all travel agencies

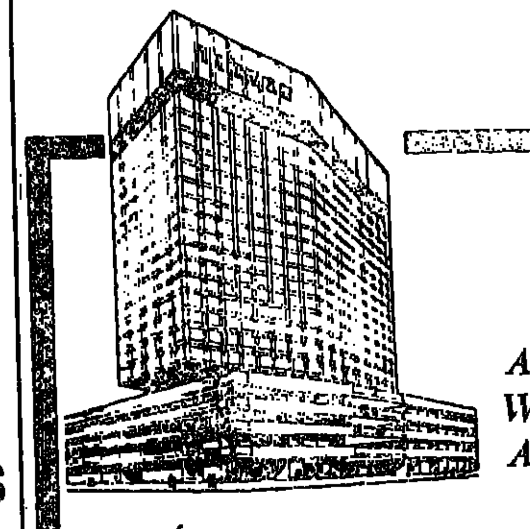
The best trip is with

אירופה טורס EUROPA TOURS! הטיול הטוב ביותר

Safety classification, as determined by the Director of the Department of Shipping and Ports, m.v. "Nili" — built 1965 — 'AA'.

Duty Free
For new emmigrants
POLAROID
Instant Picture Cameras
LEON DAGON
PHOTO DISTRIBUTORS LTD.
20 HESS ST TEL-AVIV

YOU BUY DIAMONDS IN HAIFA
HAIFA DIAMOND CENTRE LTD.
Diamonds and exclusive Jewellery
only at 10 Rehov Zahal, Kiryat Eliezer.
Tel. 537285. We have no branches anywhere else.
Recommended by the Ministry of Tourism
Approved Exporters-Importers.



A CITY WITHIN A CITY

"MIGDALOR PASSAGE 72"

Tel Aviv's new international commercial centre is going up in the heart of town, at Kikar Magrabi, corner Allenby Road and Ben Yehuda.
With the opening of the "Migdalor Passage 72" in August 1972 the building will become a centre of business and social life in Tel Aviv.
When you buy space in the "Migdalor Passage 72" you assure your own and your children's livelihood and future.
Business premises in the "Migdalor Passage 72" offer many advantages:
— Central location. "A City within a city." in which all types of business enterprise will be represented;
— About 1,000 metres of show window and display space on the street level and on all floors;
— escalators moving shoppers swiftly from floor to floor and from the underground passages which the city will build from Allenby and Ben Yehuda streets.
— a 23-floor hotel, with a restaurant on the 6th floor and a restaurant with a panoramic view on the top floor, all of which will enhance the centre's customer appeal.
— a 250-car parking garage attached to the Passage to ensure easy customer parking.
To ensure in time the right space for your business, apply for particulars & information. Ground space also available in certain sections.

For particulars contact the "Alben" Company today.
32 Rehov Ben Yehuda, rooms 833/5, Tel. 59485, Tel Aviv
or 4 Rehov Ben Yehuda, Tel Aviv

ATTENTION NEW IMMIGRANTS
For three years from the date of your immigration you may purchase locally, or import
Tax-free goods and cars.
We offer a large selection, from renowned international firms, on easy terms.
Special department for: Furniture, Wallpaper and Lamps.
MAKE USE OF THIS UNIQUE OPPORTUNITY.
E. GUTER 65 Sderot Rothschild, Tel. 624629, Tel Aviv.

PEOPLE WITH TAX PRIVILEGES
BUY
DUTY FREE
electrical appliances, household goods, TV, washing machines, stereo equipment, carpets, curtains, furnitures, refrigerators, cars etc.
OVER 25000 ARTICLES (AT COMPETITIVE PRICES)
IM EX HAI LTD. IMPORT EXPORT REPRESENTATIONS
Tel-Aviv, 15 Yavne St., Tel. 615502, P.O.B. 29434
Branches: Tel-Aviv, KAV OR, 109 Allenby St., Tel. 613245
Haifa, Derech Ha'atzmaut 72/74, Tel. 539074
Nathania, 44 Herzl St., 1st Floor.

IMPORTANT NOTICE TO NEW IMMIGRANTS
"BRIMAG" General Agents and Distributors Ltd., 11, Rehov Levontin, Tel. 621931, Tel Aviv.
Sole agents for Israel of KENWOOD Ltd. & RADIATION International Ltd.
Offer the following TAXFREE:
Mixers • Washing Machines • Electric Rotary Ironers • Dish-washers • Clothes Dryers • Cooker Hoods • Vacuum Cleaners, etc.
Kenwood
A World-famous name for mixers, washing-machines, dishwashers.
WARNING
Only orders placed with "BRIMAG" Ltd. or its authorized tax-free import dealers assure you of the right appliances imported and of the original service guarantee and reliability.

Rent and Buy your
Refrigerators
Washing Machines
Gas Stoves
Television Sets
from
The Electric House
14 Rehov Gaza, Tel. 82977, Jerusalem
Free professional consultation.
Tax-free for new immigrants.

JERUSALEM CORNER
Advertisements for the Jerusalem Corner solicited by Ben Naim Advertising, 38 Rehov Yafo, Jerusalem.

GASSNER GARAGE LTD.
Tel. 523221/2
Authorized agents and service for
PEUGEOT
Romema Industrial Centre, Jerusalem.

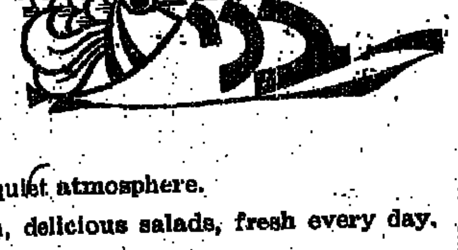
FIAT
GOLDIN LTD.
Sole distributor for all FIAT models in Jerusalem.
7 Rehov Schlomzion Hamalka, Tel. 23907, Jerusalem.

HAREI YEHUDA

EMERGENCY TOWING SERVICE
FOR ALL TYPES OF CARS
24 hours a day
TEL. 525005, JERUSALEM

TARSHISH
The Gates of the Holy City will really open before you when you visit the Tarshish shop for fine jewellery and Antiques
18 Rehov King David, Jerusalem, Israel.

Beni
Fish Restaurant



מסעדת דגים בני
Business Lunches
Dinners in a pleasant and quiet atmosphere.
Large selection of sea fish, delicious salads, fresh every day.
OPEN WEEKDAYS FROM NOON TO MIDNIGHT;
SATURDAY NIGHT TILL MIDNIGHT.
Ample parking.
Kosher
1 Rehov Mesilat Yesharim, Kikar Menora (opp. Heuminer's).

هكذا من الأصل